K. D. PRADHAN MEMORIAL LIBRARY
S. U. M. I.
KALIMPONG

SUMITE

Vol. IV

1958

Lest We Forget

THE REV. T. E. TAYLOR, M. A., B. L. 1866—1906.

He was first stationed at Kurseong where TAYLOR MANSE reminds us of his residence for a number of years. When Dr. W. S. Sutherland, at the close of the last Century returned home for 8 years, the REV. T. E. TAYLOR came here to take the burden of the Principalship of this Institution. It was during his tenure of this office that S. U. M. I. shifted to a higher and more commodious location. The present S. U. M. I. premises were erected and occupied under his guidance leaving the old buildings to the Girls' School (1904-05). He was an extremely humble man. He laboured with his own hands to prepare the Girls' School playground, (the then S. U. M. I. playground). His life was dedicated to the service of the Master and fellowmen. In spite of the continual ill-health of his wife, he struck to his assignment with zeal and wielded great influence on the life of his pupils. He volunteered to go to the Dooars, although his furlough was near. He met his death in the service of those planters whom he served as a Chaplain.

He and Mrs. Taylor lie side by side in the cemetery near the Girls' Hostel.

One marble and one brass tablet in the hall of the S. U. M. I. remind the visitor of the esteem in which Mr. and Mrs. Taylor are held by SUMIANS & friends.

S. U. M. Institution, Kalimpong.

SUMITE

The Annual Staff 1958

Editors

Sri P. R. Pradhan
&
„ B. C. Simick ... ... *English Section*
„ L. K. Thapa ... ... *Nepali Section*
„ P. Misra ... ... *Hindi Section*
„ C. Simick ... ... *Tibetan Section*
„ A. K. Chakravarty ... ... *Bengali Section*

Student Representatives

Sri L. P. Humegain ... ... *College Section*
„ Krishna Mani Pradhan ... ... *School Section*

Manager

Sri L. P. T. Rongong

Asstt. Manager

Sri B. S. Chhetri

FOREWORD

Another number of SUMITE is abo-t to be published and the Editorial Staff have asked for something to be given to them by way of a foreword.

I do not know what kind of message they wish to have, but I can picture to myself the look on the faces of our former stndents as they read the pages of this magazine, and I should like to send them the greetings and good wishes of all of us here — those who teach and those who are being taught. We value very much our connections with those who used to be here, and we hope that we shall never say or do anything to lower the esteem in which they hold their old school.

And what of those who are still in the Institution ? We do well to remind ourselves that we owe a duty to those who were here before us, and that duty is to be worthy of the traditions which we have inherited, to value character, to play the game always and to be helpers of our fellows.

W. M. Scott
Principal,
S. U. M. I.

SUMITE

1958

The Discovery of Sanskrit by the European Scholars

—Pandit P. Mishra M. A. (Trip)
Kabyatirtha

The European scholars, especially of Germany know how to make comparative study of the languages. The Indians should learn something from them. The mere knowledge of Classical Sanskrit as is the case with some priests of Hindoo Temples—is not the criterion of a good Sanskrit Scholar. I must admit that in the Vedic Texts, the German scholars are superior to our Indian pandits. This is due to the fact that they know what is called 'the science of Comparative Philology'. Our Sanskrit literature has been a boon to them in this field. The scholars of other European countries also rendered valuable services to the cause of Sanskrit literature.

But, how did they make the discovery of Sanskrit ? This is a question which I should try to answer. The quality of deciding what is wrong or dharma is special to man. Hunger, sleep, fear and sex are common to men and animals. What distinguishes men from animals is the knowledge of right and wrong. It is here that the Almighty God came to the help of the European nations and He in His great mercy enabled them to discover numerous islands and some continents. The Portuguese discovered the Cape route. They were the first European nation to trade with India. They established many trading factories at Calicut, Cochin etc. on the western coast of India. But the lack of good viceroys, oppression, religious intolerance, piracy, fall of Vijaynagar, intermarriages, union with Spain, rivals like the Dutch, the English and the French all these were responsible for their downfall in India. The Dutch followed the example of the Portuguese. They succeeded in the Dutch Indies. But, in India, they were defeated by the English and their power came to an end here. The French also failed in their struggle for supremacy in the Deccan. The English were more than a match for their rivals. They were helped by the Indian Sepoys. The British came out victorious. Who can go against the 'Divine Will ?,

Now, the discovery of Sanskrit began in earnest. In other words, the scholars of Europe began to distinguish between right and wrong of our great Indian Culture. They may be classified under the following headings—

1. Travellers and Missionaries
2. The English
3. The Germans
4. And the enterprises of other scholars.

I. Travellers and Missionaries: Of all of them, the names of Abraham Roger and Jesuit Father Johann Hanxleden are worthy of rememberances.

(a) Abraham Roger (1651) was a Dutchman by birth who lived the life of a Christian Missionary in the north of Madras. He translated the proverbs of Bhartrihari (भर्तृहरि) into English. These were then translated into Portuguese and were drawn upon by Hearder afterwards for his "Stimmen Der Volkar".

(b) Jesuit-Father Johann Hanxleden (1699) worked in the Malabar Mission. Even before him some Jesuits had visited the court of Akbar, Mughal Emperor of India and were responsible to a considerable extent for the gradual estrangement of the emperor from Islam. The Jesuits at one time had good hopes of converting Akbar, but it did not materialise. The story, when read in detail, is of fascinating interest.

Well, Jesuit-Father Johann wrote a Sanskrit Grammar which was of great help to Bartholomeo (1776-89) who subsequently wrote two Sanskrit Grammars.

2. The English, (a) Warren Hastings (1773), Governor General of India, had a work compiled as Bivadarnavasetu (विवादार्णव सेतु), which contained everything about Indian Law of Inheritance, Family Law etc. It was first translated into Persian, which again was translated into English by Halhed (1776) under the title of "A Code of Gentoo Law." This great Englishman took a keen interest in the study of Sanskrit. Undoubtedly he was devoted to the service of his country, but not unmindful of his duty to the land in which he had to work for so many years.

(b) Charles Wilkins translated Bhagavad-Gita (भगवद्गीता) in 1785, Hitopadesa (हितोपदेश) two years later and Sakuntala (शकुन्तला), an episode of the Mahabharata, in 1795. He prepared a grammar of Sanskrit in 1808, in which Sanskrit types were used for the first time in Europe. He was a well-bred gentleman, of amiable manners, refined taste, and generous beyond the bounds of prudence.

(c) Sir William Jones (1783), the then Chief Justice of the Fort William, founded the Asiatic Society of Bengal for the publication of periodicals, and especially, editions of texts. Kalidas' Sakuntala was translated into English in 1789. This English translation was again translated into German by George Forster in 1791, and the latter translation stimulated or deeply impressed men like Herder and Goethe. Sir William then translated the Ritu-Samhar, the text of which was in Sanskrit in 1792, and the Manu-Samhita (मनु-संहिता) in 1797. It will not be out of point to mention that Pandit Lekhnath of Nepal borrowed some ideas from the Ritu-Samhar in his famous book षट्-ऋतु-वर्णन.

(d) Henry T. Colebrooke was certeinly the real founder of Indian Philology and Archaeology. He was a young man of seventeen years. He began his career as an officer in 1782 and afterwards translated a digest of the laws of succession and contract. We are indebted to him for his essays on Philosophy and Religious Life, Grammar, Astronomy and arithmetic. In 1805, he wrote the famous essays on the Vedas; gradually edited Amarakosa, the Grammar of Panini, Hitopadesha, Kiratarjuniyam and translated some inscriptions. He presented, on his retirement from the East India Company, a collection of manuscripts which cost him about £ 100,000 which is still preserved in the India Office in London. He was a man of extraordinary industry, combined with rare clearness of intellect and sobriety of Judgement. He was the first to handle the Sanskrit language and literature on Scientific principles. It was he who laid the solid foundations on which later scholars have built.

II. **The Germans:** (a) Alexander Hamilton was detained in Paris by an order of Napoleon. He was joined by poet Friedrich Schlegel who learned Sanskrit from him (1803-04). As a result, a book appeared which contained translation of the Ramayana, some passages from Manu, Bhagavadgita, and the Sakuntala episode of the Mahabharata and he (Schlegel) became the founder of the Indian Philosophy in Germany. His book on the Language and wisdom of the Indians (1808) produced nothing less than a revolution in the science of language by the introduction of the comparative and the historical method. It led to the 'foundation of the Comparative Philology by Franz Bopp in his treatise on the conjugational system of Sanskrit in comparison with that of Greek, Latin, Persian, and German (1816). Schlegel's work, moreover, aroused so much zeal for the study of Sanskrit in Germany that the vast progress made since his days in this branch of learning has been mainly due to the labours of his countrymen. How I wish that the Indian Pandits should read Greek and Latin which are the sister languages of Sanskrit. It is constant labour, not inertia, that will enable them to do so. Oh ! I pray for them. (*To be continued.*)

Home Influence in Education

—Sri P. R. Pradhan, B. A., B. T.

The term 'Education' refers to those influences which are designedly brought to bear upon the child for his development. The school is one of the chief agents that undertakes the function. However, we must never make the mistake of taking the school as the only agent. We must also take note of another powerful agency in the development of the child, i.e. the home.

The immense importance of the home in the proper development of the child scarcely needs to be emphasised. Take any two children in any one of the

classes. They come under the influence of the same teachers and organisation, pursue the same studies and perform the same exercises. Yet they differ *toto coclo* as regards their general knowledge, behaviour pattern, attitudes, bearings and moral tone. The difference is mainly due to the fact that they come from different homes and are the products of different environments. In more than one way the school is helpless when the influence of the home is on the wrong side.

During the earliest and the most impressionable years, the family is the child's entire social environment. It is there that the child learns the difference between selfishness and considerativeness, generosity and meanness, justice and unjustice, truth and falsehood, industry and idleness. It is there that his habitual learning towards the one or the other is determined. It is there that he picks up a full or scanty vocabulary and corresponding therewith, wide and narrow range and ideas. Educationists all over the world have accepted the importance of the home in child's upbringing. It may safely be asserted that during the first six years the proper place for a child is the home, where the proper foundation, for future man should be laid, for childhood shows the man as morning shows the day. It should be remembered that a school is a place for work directed to ends of which the pupil is to a greater or less extent aware.

But it does not mean that children should be kept back home ever after the nursery stage is passed as is the fashion with some wealthy parents. Home keeping youths have ever homely wits and narrow sympathies. The influence of the family is indeed an essential stage in learning to love one's kind but if the child's outlook is bounded by narrow garden fence then the development of sympathetic impulses is indirectly checked and he is disposed to become clammish and exclusive and the result is nearly another form of selfishness.

From such dangers the school provides a means of escape. The school is a half-way house between the entirely domestic life of the early childhood and the larger life that awaits the youth when he quits the parental roof. So even if the parents are able and willing to provide for the instruction of their children in their homes, it will still be best in general to send them to school. The division of responsibility between the home and the school in the development of a child should be realised both by the parents and teachers. It is of course true that the school particularly in the day school is primarily responsible for instruction and only in his less important degree for the direct formation of Character and the parents are chiefly responsible for moral discipline and only in slight degree for instruction. The wise parents and teacher will seek to understand each other's aim and to second each other's efforts so that the child's education may be complete. A proper understanding between the teacher and the parent is essential for nothing can be more damaging to the unity and harmony between his home life and school life.

Parent Teacher's Association, Periodical Guardian's Assembly etc. go a long way to bring about in understanding between teachers and parents so essential for the child's proper education.

Ladies Versus Gents

—Bhimdal Rai (2nd. Year Arts)

It is a universal fact that human beings existed on the surface of the earth in two sexes—Male and Female—since time immemorial. Of these two sexes, the Female is weaker and domestic from the very beginning. The Male is created stout and meant to be an explorer to the mysterious forces of Nature. He equipped himself and hunted the wild beasts for a livelihood while the Female confined herself in caves which used to be their resort, engaged in some sort of domestic concern. In those days there were few inhabitants, but vast widernesses abounded in ferocious wild beasts. So life on the whole, was simple and frugal and yet disastrous as well.

Later, they learnt some arts such as fire-making, weaving, cultivating and so forth as they entered the folds of civilisation. Population began to increase, the Males busied themselves in cultivation, weaving or some sort of industries; while the Females cooked their food and were confined to their domestic duties. Due to their social nature they formed societies and inhabited small hamlets. Still later it is known from the histories of the world, that the Females began to take part with the Males in social activities like games, music, religious ceremonies and so forth. The Females were respected, given fair chance in all matters and were exempted from vigorous functions. Time wore on, population went on increasing as ever; discoveries of various arts, crafts, implements of self defence and offence and many more were accomplised. Diverse opinion of the people often resulted in "clash" of societies. The consequences of such "clash" gave rise to the notion of leadership and war. In course of time, societies developed into strong clans and tribes which strove for power— to rule over others. One tribe over-ran the other to acquire supreme sway over, or made alliance with the second to overthrow the third. In this way, they began to survive, increasing, inventing, progressing and began to remain in beautiful adorned buildings in large towns as time rolled on.

So far the Females were domestic, however, from the early parts of 15th century, a few of them were seen participating as vigorously as the Males in battles. Still later it seems, that some of the Females took part in other activities of the Males. However, the Females were the reverential sex yet.

Now even in this twentieth century, veneration for the Females has not been minimised. It used to be a custom but now it is a principle which operates even in most critical and embarrassing situations. As an illustration the words "Ladies First" influence almost hypnotising effect on all—no matter how big a boss or important men you are. In buses, trams, trains, planes and on important appointments or amusements the principle of "Ladies First" operates. One will be

left paralysed, no matter on how urgent a business or how high ranking a person he may be, while journeying by trams or trains in big cities. Indeed, this principle is applicable in almost all brighter sides of things and matters while the darker sides have to covered by the Males. The principle is applied arbitrarily by some in certain circumstances in various places.

In many circumstances, inevitable environments compel a lass to have only lads as her play-mates in childhood. In most such cases, the lass develops boyish character and she is as hardy and tough as the boys themselves; she exchanges blows, runs, or kicks the ball as well as the boys. This kind of lass when she reaches her prime of life, is often teased as "Tom" by the lads, and it is not because of her features but because of her character and her movements.

Of the two sexes—the Females are weaker ones and they have been given facilities. However, the Females have proved their capacities equally as the Males in every sphere of life. To quote a few instances—driving, piloting, and in the realms of politics, science, arts and literature. "To defend the country" used to be the sole monopoly of the Males but it is also, now practised efficiently by the Females. If any world-wide engagement issues, it can be vouched that there will be tens of thousands of the gallant Female soldiers participating. Apparantly, the more the Females are trained in certain fields, the more capable and efficient they prove to be, and far better the consequences.

However, in our India the application of the above mentioned principle is somewhat coercive just because the Indian Females are kept behind the enclosures of caste, creed and custom and, they never have the opportunity of realising what their neighbours around the world are about. When mere training can produce efficient performers why should the Females be debarred just because of customs and deprive the whole country of what their capacities could achieve ? In fact, it must be admitted, that the so called principle should be preserved for those who are definitely weak and invalid.

Thank Goodness ! our India is just realising this important affair and has commenced to function like the other countries of the world. She has placed her preliminary steps on the path of modern light—co-operation is needed; the unnecessary customs, inavoidable as they are, will vanish automatically by degrees.

"This sex which we keep in obscurity and domestic work— is it not fitted for nobler and more elevated functions ? Are there no instances of courage, wisdom, advances in all the arts ? May hap these qualities have a certain debility, and are lower than in ourselves, but does it follow that they are, therefore, useless to the country ?"

—Plato's Republic.

A Nocturnal March

Time 11-30 p. m. Date Friday the 6th December 1952. Starting place— Rongpo.

"Sir, we would rather walk than spend the night here, unwillingly giving our blood to these swarms of obnoxious mosquitoes," a chorus of exasperated young voice rang out.

"But are you, still not weary after this long trek with loads and a short time of rest ?" asked S.

"We think that we may contract malaria by the vicious bites of these mosquitoes, so it will be better if we move on. Besides, it is a perfect night for a nocturnal journey. With a clear blue sky and a mellow moonlight, let us try to make it a memorable night in our lives, by a night march," the voices said. "As you wish" was the reply.

S's whistle was heard and one dozen lying figures, hastily aroused themselves and inquired what was the whistle about. S explained to them that the place was infested with swarms of mosquitoes whose bite might cause malaria. So the leaders had decided to continue their journey rather than pass a disturbed night there. There was no murmur because hands were busy driving the winged nocturnal pests as insatiable creditors.

It was a party of fourteen C. T. students with S, as their leader. Mr. K. D. Pradhan, the then acting Principal had not only encouraged, but had given all possible helps for the success of this hiking—the first of its kind arranged by S. U. M. Four days' leave was granted for an excursion to Gangtok. The students had collected Rs. 35/- by weekly deposits. The party had to carry food stuff (those were the days of food rationing) besides, utensils and personal beddings. The party was encumbered with a load of one maund of rice and a substantial weight of food stuff of other kinds and personal note books.

The heavily laden party could not leave the rendezvous, S. M. Hostel earlier than 4 p. m. because of the examination up till noon. After a final check-up of the requisites and instruction to the party, the march began. After each hour the loads would be changed. As the party descended from Tripai, sing-song began. The party passed through the warm forests and reached Tarkhola. A halt was made at the bridge; loads were exchanged and lanterns lit (it was the 2nd night after full moon). It was 6.30 p. m. The seven miles to Rongpo took two hours to reach. S showed the permit card, at the police outpost, for carrying the foodstuff into Sikkim.

The party entered Sikkim by the Rongpo bridge. A verandah of a tea shop served as a good resting place for the weary party. A fire was lit under a tree. The preparation of food took less than an hour. S led the party to the Rongpo river for washing and massaging the tired legs. After this the party went to sleep on the verandah.

No sooner were the lights put out than the winged pests began to take the toll of blood from each and all. Some more tired ones fell asleep but most of the party continued chatting, after prayer.

Continual visit by the swarms of those pests exasperated them. So, a night march was decided. Bundles and beddings were collected. Then the nocturnal march commenced. A clear, cloudless sky with a lucid moon and a bracing, crisp wind helped to banish sleep from the eyes. Joyous voices were heard and marching in a formation; songs burst from different lips.

This first part of this hiking has not a bad record— fourteen miles of marching in four hours, carrying a minimum load of twelve seers by all the members of the party.

Agra at a Glance

—**Dhiran Kumar Pradhan, Class X.**

The Historical place in India.

During the last Winter holidays three of my friends wanted to travel by train towards the North-Western Provinces. They asked if I would accompany them. Most gladly I accepted their request. We then decided that we should go to Agra direct, because the great Tajmahal of Agra was always an object of fascination to us from our very boyhood. We were extremely anxious to see the magnificient Tajmahal which was one of the most beautiful in the world made by the famous lover Shahjahan in memory of his beloved wife Mumtaj.

Agra was the most flourishing city during the palmy days of the Moguls. The Fort, the Tajmahal and other magnificient buildings attract visitors from all parts of the world. Indeed, Agra is still one of the most remarkable cities in the world. Its past history is highly interesting. The city itself is the monumental evidence of the splendour and high architectural attainment of the Indians during the Mogul rule. The city is 950 miles away from Calcutta. The river Jumna flows by the city on the North-East. The scenery is very pleasing.

Besides these, there are other buildings which equally attract the visitors. These buildings are Diwan-i-Khas, Sismahal aud Hamam which all testify the wealth of the Mogul rulers.

Of all attractive buildings of the city the Tajmahal is the best and of the highest magnificience.

The most skilful architect had made this glorious and magnificient Tajmahal. Visitors of all nations and countries of the world, poor and rich and of all ages certainly admire the beauty that is Tajmahal.

We stayed at Agra city for about a week and returned to Kalimpong. Our memory about this glorious city and wonderfully built Tajmahal will never go out from our mind.

Thus we ended our splendid journey.

High-Lights On School-Life

'On The March' Scouts 2nd. Kalimpong Troop.

'CAMP-WARMERS' Hostel-Scouts at camp-fire—Relly-Camp 1957.

REFUGEE-CAMP ? Scouts at Bivouac-Relly-Camp 1957.

AKELA & its CUBS 1958

Prize-Day 1957

PRIZE-DAY
Gathering 1957.

DISTRIBUTION OF PRIZES
Graham-Dux Prize Winner 1957
Phulchand Agarwal.

LYTTON-DUX PRIZE WINNER 1957
Bhaktanarayan Pradhan

'DRILL SONG' at Prize Day
Primary Kiddies.

Along the River Rangit

—Ongden Tshering Namchu

It was winter vacation. I went home to Sikkim. It is my native land. It is surrounded by beautiful landscapes and situated more than 5,000 feet above the sea-level. On the way, we had to pass right through the top of 'Tarey Bhir', which is majestic to look at.

It was the last week of December. I was called by my uncle to Sumbuk. I went along with a friend of mine. On the way we saw a waterfall called 'ROLO FALL'. It falls more than 300 feet from a rocky, narrow gorge. We passed through a dense forest and reached my uncle's house at night. The next morning we got up early. It was very cold while we stood on the courtyard from where we could see the beautiful tea gardens of Darjeeling. My eyes were riveted there and began to contemplate on the glory that was nature as well as the beauty that was Rangit, flowing through the green forest. At that moment my brother asked me to accompany them in a hunting expedition along the river. I was elated. Never before in my life had I gone a-hunting. I could not miss this opportunity. He was for starting the trip as early as possible. Our group consisted of seven members. We carried all the necessary things on our back.

Our journey began like that of a poor family with little bags and baggages. At places the road was not good. We had to pass through narrow and deep gorges. At places we had to climb up to the top of the hill. The heat of the sun scorched us. We were drenched with perspiration. It was really a hard trip. The sun was going down through the mountains when we neared the river. Time passed on silently as we plodded through. The lingering rays of the setting sun were seen coming through the Himalayas. They struck upon the river-water and produced a beautiful scene. The river seemed like a thin silvery line. Sometimes it produced a gurgling sound. The wind was blowing gently. Birds were singing melodious songs as if bidding farewell to the parting day.

We pitched our tent near the small Rangit market situated on the bank of the river. We kindled fire, cooked our food and ate. After finishing our supper we slept soundly. We got up early in the morning. The cool breeze was blowing constantly on the bank. Just before sunrise a belt of mist enveloped the banks and suddenly it covered us. It was a ridiculous situation since we could not see the rising sun. After one or two hours the mist disappeared slowly.

We took our breakfast. We went near the bank for fishing. The river was gurgling and flowing with a great speed. At some places it rushed down and at some places it flowed with

majestic calmness. After fishing, we returned to our camp. The next day we all went a-hunting. Some of our friends went to the upper part of the valley. My brother went to a vantage point, where wild animals used to pass through. Then our friends started to flush the beasts from their hide-outs howling and pelting stones. After a few minutes a deer appeared running at a great speed. My brother aimed with a loaded gun and fired at it. The poor animal fell dead in front of us. This incident happened like a bolt from the blue. In this way we bagged a good number of animals within a week.

It was a gloomy day. We were in our camp sitting around the fire-place. The weather was bad. The winter rain began to fall. We felt cold. Due to scarcity of ration and warm clothes to match with rough weather of winter, we had to leave that cheerful spot.

The Aim of Education

—Prof. K. D. Pradhan

To educate a child or an adult means to draw out what is there in the child or the adult. A child may be compared to a tiny seed out of which a mighty tree develops if proper environment is given to it. So who knows what latencies and possibilities are there in a child anywhere in this world. A child as a grown up man has its physical body, mind, spirit. Each one of these has to be developed. As for a seed of a tree, so here proper environment is what is needed. But how are we to know what is the right environment? Past experience of the race is the only guide. For the physical side there are food and drink and air. Air is constantly in use, its purity has to be thought of. Here past experience comes in to show us how air should be kept pure as far as possible. Similarly in the case of water how much of it has to be consumed day by day, though it is being taken in continuously along with air. Similarly there is the case of food. Again the question of rest and activities comes in. In this case also past experience is our guide

Then mind comes in. It is an instrument for the search of knowledge. Knowledge of outside world can slowly be obtained through the use of the senses and through communication with fellowmen. Whatever is in print are records of knowledge so obtained. The knowledge so obtained has to be imparted to the children and adults so that they may be fit members of the society. Again it is the past experience that supplies the clue to the right way for imparting knowledge. When we think of the society there are prevailing different pictures of an ideal society.

It is experience again which will show us the picture of an ideal society and for which right type of education has to be provided for children and adults. Knowledge of the world has gone on increasing all the time and this has given birth to different ideals of society again and again. We cannot foresee the true picture of an ideal society except what is there in the scriptures specially in the book of Revelation where we find the picture of New Jerusalem or the ideal society where pain, sorrows etc. are no more and no doubt our education should be of a type which will be towards that end. The mind has to be nurtured in the ideas of the Creator and His Aim and Purpose for the World and the Spirit finds its own satisfaction and growth.

In the present day system of Education whether General, Scientific or Technical a defect appears to be in the absence of a broad aspect of life. The ideal of a perfect society must be the object. This will remedy to a great extent the present narrowness in the impartation of knowledge except of course in the religious education which too should be of a broader kind. Modern education seems to be more biased towards economical considerations rather than towards ideal society. A proper harmony between the two, is what is absent in it.

S. M. Hostel Group

Camp at the Rilli Chu

Duration 2-12-57 to 4-12-57

It isn't always possible to get just what you want in this hard world, but I see no reason at all why a Camp should not be held in poor surroundings. You are considered lucky if you can stretch your camping legs for a day or two in course of a year. In all cases there is a choice and it's jolly well up to all Leaders who are selecting camp sites to give careful consideration to the job and not rush bald-headed at some spot "highly recommended" by others.

Now for the sites !

Shall we go to the mountains, near the river or to a wooded country ?

Personally I consider such place which is quite away from the town area. The Court of Honour dabated the matter at great length. It was agreed upon that the spot should be the right bank of RILLI CHU, below PUDUNG ridge.

The date was fixed, the permission granted.

And on the morn of 2nd. December the brave 23 scouts of the Hostel Group (2nd. Kalimpong) marched !

The purpose of this camp was not only picnic, but it was to give practice in the backwoodsmans' arts—tracking,

stalking and night scouting; to try some ambitious pioneering; but above all to give ideas for Patrol Activities.

For two days and two nights the lonely place reverberated with activities and bugle calls.

The spare time was spent in designing suitable gadgets. The boys showed their ingenuity in devicing various articles of uses.

The camp site itself nestled beneath the shadow of the ridge, with the huts in a line and the RILLI flowing nearby. Dominating the camp was the 20 feet high flag staff from which fluttered the Black & White flag (which was made hurriedly then and there by stitching two scarves). It was round this flagstaff that the Troop congregated every morning for Flag Hoist and each evening at dusk for Flag Down.

Apart from their daily drudgeries and scoutcrafts they took part in daily scout games including several wild games. But, as at nearly every camp the most popular items on the programme was the nightly Camp Fire. It was simply grand to be sitting round the fire listening to the singing.

This Camp continued with excellent spirit and weather.

All good things come to an end. And after two days of real scouting, we packed up our kits at the crack of dawn, and stood round the flagstaff for the last time and sang the National Anthem. That was the 4th of December.

So homeward bound and tired we came back very sorry. Our two days in camp had only 48 hours in it !

The Coward

Yes, that's it. A gun it was that gave him the start of his life. There were eye-witnesses—hundreds of them to recount the incident. There were judges too, to give their final decision. The verdict, as a matter of course, was a foregone conclusion.

The youth stood amidst a crowd of people to receive the just reward that was his due. He had perpetrated an unforgettable act of cowardliness—hitherto unrecorded in the history of the local people. Not that he was mentally unsound, or for that matter, physically handicapped for a show of that nature, but that he was, all along, as fit as a fiddle to meet the occasion with confidence. Athletically built and well-trained at that, he had got on the set—his body and soul attuned to all alertness.

And then—Bang ! that blasted gun had given him away at last. Like a startled deer, he had leapt and had run away—away from the place of occurrence, looking neither this way nor that way. Never before had the people witnessed a cowardly performance of a coward so perfectly well-timed and so well-recorded.

Well ! Isn't a Sprint-race run like this ?

Former Student's Page

Exploit of our Ex-student; Conquest of Cho-oyu [26,867]

[Hats off to Sri Sonam, our ex-student and a member of the 1st Indian Cho-oyu expedition who, along with Sri Passang Sherpa was the 1st member of the expedition, to reach the top. Sri Sonam by conquering Chu-oyu has not only made India proud but also has added a glorious chapter to the history of S. U. M. I. where he spent his school days and where the qualities of leadership, courage, fortitude and persistency were developed to a great extent.

This magazine is proud to give place to an account of the expedition narrated by the conqueror himself. —Editor.]

I have been climbing mountains since the year 1949. I got my mountaineering training from Darjeeling Mountaineering Institute in the year 1954. In 1957 I got the first opportunity to climb Mt. Nanda Devi under the leadership of my friend and leader Major N. D. Jayal.

This year the Govt. of India sponsored Indian Cho-oyu expedition under the leadership of Sri Keki Bunshah. Eight members were selected to form the expedition and fortunately I was one of the members selected.

Mt. Cho-oyu is 26,867' high. My friend Captain Jagjit Singh and myself with a few Sherpas left the Base Camp on 21. 4. '58. It was a steep-rock-climbing-up from Base Camp for about 1,000' high. On reaching the top of the rock I fixed a rope for the porters and helped them in belaying. A little later we all came down at a height of about 50' below the rock-top. We had to walk on the snow from the foot of this rock. Thus we reached Camp 1 at the height of 21,500'.

We pitched our tents supported by high-altitude-sherpa-climbers. We sent back the Sherpas from Camp I. On 23. 4. '58 we started from Camp II at 08: 00 hours. Sri Passang, Captain Jagdish Singh and myself in one rope and Sri Keki Bunshah, Ang Nima and Phurba Lobsang in the other rope, started to climb up.

The trek between Camp I & II was full of steep ice-climbling and soft snow. We built our Camp II at a height of 23,500'.

On 25. 4. '58 we spent five hours in fixing ropes on the steep ice-wall which is 300' high which is really a dangerous task.

On 27. 4. '58 we established our last camp at a height of 24,000'. On 28. 4. '58, the weather being very bad and also because of the shortage of food we came down to the Base Camp.

We started again for the last assault on 16. 5. '58. On 12. 5. '58 Captain John Dias, Passang and myself, being the fittest members, decided to attempt the peak. So we came to Camp II on 13. 5. '58.

On 14. 5. '58 we reached our last camp. The same evening we decided to attempt the peak notwithstanding the inclement weather.

On 15. 5. '58, the wind speed was furious. We got up at four in the

morning and got ready by six. We could not come out due to the furious wind. At seven-thirty the weather improved a bit and we started for the final assault.

Capt. John Dias, on reaching the height of 25,777', could not keep his step with us any further. He advised us to go ahead and returned alone to the last camp.

Passang and myself climbed lots of rocks with Crampoons on. This was a very difficult and arduous task. We could not remove our Crampoons due to the high speed of the wind.

Thus we reached the summit at 3.31 p.m. When I realised that we were on top of Mt. Cho-oyu, I felt extremely over joyed and embraced Passang.

I took Passang's photos while hoisting the flags of India and Nepal. He in preturned, took mine also. Then we repared for our journey back to camp after fifteen minutes.

We met our leaders the next day at Camp I. He could not contain himself with joy when he heard of our success.

We, then, returned to Kathmandu on 15. 6. '58.

OBITUARY

Training Department is dead. Rest in peace.

PRINCIPAL'S NOTE

No Remorse.

Retrogression

deed an untimely death.

There are some things which deserve to be put on record in this first issue of the magazine for 1958.

No feeling?

One for example, is the decision that the Primary Training School, which had been going on for a number of years without a grant-in-aid and without any stipends for those in training, would have to be closed at the end of 1957. It is not necessary to go into all the reasons for the decision in this place, but it was made with much regret that a part of the work of the Institution, a part with such a long history behind it, must close down. Many who passed through the Training School in its different forms will echo the regret.

Another thing meriting mention is the number of regular students who were sent up for the 1958 Intermediate Examination in Arts. Fifty were sent up, and this is an all-time record. It seems only the other day that a mere handful of candidates from our College section presented themselves for the University Examination. The results come up to our average, so a goodly number of young men and women have begun the next stage of their Higher Education.

Our roll-strength this year is one of the highest on record. We have never had a year in which applications for admission were received continuously from before the start of the session until well into the month of May. And even as this is being written there is word of pupils coming from Malaya, and there are enquiries from other places.

This session will be an unusual one in several respects. For most of the School classes its length will be 15 months, instead of the usual 12. There will be three class examinations in that time, and all will count equally for promotion. So the terms "half-yearly" and "annual" applied to examinations will have to go. At present it all seems somewhat confusing. Let us hope that by next session confusion will have been dispelled.

There are other things that could be mentioned—the fresh wave of enthusiasm for Scouting, the smartness of the A. C. C., the excellent work being done in the name of Social Service—for example—but these notes are long enough already and had better be brought to an end here and now, in case you throw SUMITE away in disgust and miss reading the rest of it.

You have not an entitling at present for your thankless deeds.

You the Principal of SUMITE spent your time as Principal in eradicating the

SCHOOL NEWS

Resignations

Shri K. D. Pradhan, one time Acting Principal and the seniormost staff of the institution, resigned due to continued ill-health. His resignation has left a deep void which the time only can fill up. Though he is no longer in the institution we still feel the impact of his great personality which he has left behind for the guidance of others in the path of self-less devotion to service. We pray for his speedy recovery and hope for his continued guidance and advice which the institution seems to need very much.

Shri L. P. Burman's resignation was a bolt from the blue. We have lost in him a quick, cheerful and indefatigable friend and colleague. The institution has lost a really good friend and worker. We wish him all success and prosperity in his new appointment as Sub-Inspector of Schools under N. E. S.

Shri B. H. Chemjong joined the B. T. Training College, Darjeeling on deputation.

Shri L. K. Thapa joined his post after completing his B. T. Training in Darjeeling.

The result of the B. T. Training 1957-58 is out and we are really glad to inform our readers that Shri Thapa by securing 1st Class has not only proved his mettle but has made the whole institution proud.

The editorial board congratulates him on his grand success.

New Apoointments

We welcome Shri C. B. Rana, Dip. S. S. A. (Tiss), Shri D. B. Raya, B. Sc., Shri R. N. Dahal, LL. B. to the staff.

Scouting

This year the boys seem to have taken a shine to Scouting and Cubbing. The total strength of Scouts Troop has gone up to a hundred and twenty five. Our Scouts, as usual, have not failed to extend willing hands in practically all the public functions.

We are glad to learn that the names of Shri B. K. Subba, Scout Master and Shri N. W. Targain Asst-Cub Master have been recommended for mountaineering course in the Himalayan Institute of Mountaineering at Darjeeling. We wish them best of luck and success.

Cubs

We are glad to note that our youngsters have accepted cubbing most enthusiastically. We give full credit to the Cub-masters for the change in attitude of the boys towards the beneficial extra-curricular activity.

Social Work

From this session it was decided to undertake Social Work house-wise. Each Saturday different houses take up social work by turn. The efforts of the different houses have borne concrete results of which soling and consolidating a strip of road leading to the institution from Bazaar is worth mentioning.

Thank You !.

The Annual Staff, Sumite 1957-58 would like to offer its grateful thanks to the well-wishers and former pupils for their kind contributions towards the Sumite Fund.

We thankfully acknowledge the receipt of the sums noted below from the following:—

M/S Tibet Store Rs 7.50, M/S Shiblall Banarsidass Rs. 15.00, M/S Premsukhdass Shivdhanrai Rs. 15.00, M/S Balkisandas Syamrattan Rs. 25.00, M/S Dipak Stores Rs. 15.00, M S Kiran M. Dry-Cleaners Rs. 15.00, St. George's High School, Pedong Rs. 5.00, Shri J. Isaacs Rs. 7.00, Shri S. K. Pradhan Rs. 10.00, Rev. C. T. Pazo, Sikkim Rs. 5.00, Major Bagdhan Rai Rs. 2.50, Shri B. M. S. Gurung, Supervisor Co-Operative Bank Rs. 2.50 and S. U. M. Staff Rs. 33.75.

ANNUAL-STAFF
SUMITE, 1958.

A. C. C. Social Service.

A. C. C. Section No. 290, S. U. M. Institution, Kalimpong.

As scheduled in the programme, the cadets of A. C. C. Section No. 290 performed their part of social service on the 17th May, 1958. According to the direction of Shri T. S. Panlook, the Social Service Officer of S. U. M. Institution, the whole section was engaged in repairing the steps of the road leading to Tripai. At first, each cadet carried the undressed stones from the heap to a distance of 80 yards where the steps were to be repaired.

The division of labour among the three details gave an excellent result. Each detail worked under the supervision of its commander. The commanders' initiative and their active participation in the work encouraged the other cadets to do their best.

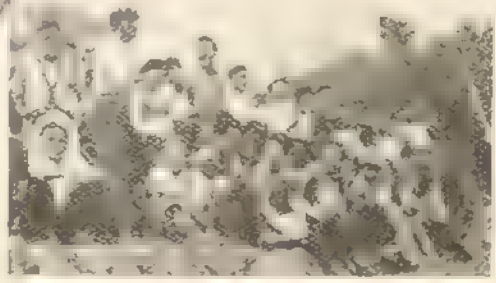
No. 1 detail, under the command of Sub-Sec. Sergeant Anand Kumar Lama, took up the work of earth-cutting with pick-axes and spades. The cadets filled up all the hollow places with earth. The heavy work of stamping and levelling the steps was done with keen interest by the cadets of No. 1 detail.

No. 2 detail, commanded by Sub. Sec. Sergeant Birbahadur Bhujel took up the job of dressing the stones and placing them on the required places. The Sub-Sec. Sergeant showed some skill in masonry work with hammer. His cadets took great interest in the work and lent helping hands to him. The other cadets collected more stones from the surrounding places and within a short time a great heap appeared on the spot. The paving work speeded up and the heap disappeared as each stone found its place in the gaps to be filled up.

Sub-Sec. Sergeant Abirman Sanyasi, Commander No. 3 detail took his cadets and engaged them in clearing the shrubs and bushes with sickle and handy Khukuries. The bushes around Mill Ground had grown up densely but the cadets used their weapons against them with an imagination of a fighting in a battle-field. The bushes rolled down the slope-way in a mass where they were left to be dried. Abirman ten, took a batch of

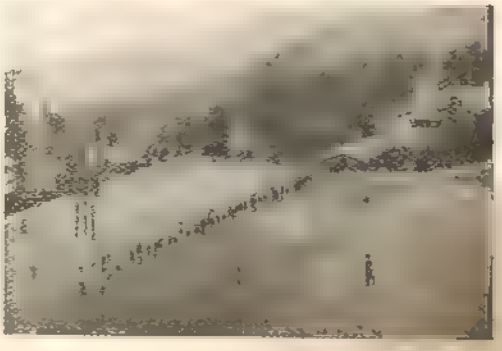
High-Lights On School-Life

INTERVALLERS ! INSTITUTION at interval.



D'ya see what I see ?
—yah, what d'ya say ?

'Stringing the strands' Ground-work at Hand-work class.



'SAVDHAN' JUNIORS at P. T.

A Side-Light on College

'ALMA MATER'
Gate-way to learning.

'UP THE LADDER OF KNOWLEDGE'

'AT LECTURE'
Civics Class.

PINPONGING
Recreation at Interval.

his cadets with spades and shovels to clear the drains which run along the road. This clearing of drain is quite necessary to prevent the overflow of rain water during the Monsoon season.

Rev. W. M. Scott, the Principal of the Institution, came to the spot and watched the progress of the work. His presence and appreciation of the work encouraged the cadets and made them feel proud of their work.

D. S. Karthak,
Section Leader.

HOUSE NOTES

We had a very busy year, full of activities—curricular and extra-curricular during the last session. The Senior Houses took up activities of their Houses in earnest vying for competence in all spheres of their House-life. The Social work on Saturdays was cotinued during the session on House-basis under the supervision of Shri Penlook, our Craft-master. We have, this year, included in our programme, excursions for the Houses, in turn, every Saturday and this we intend to do soon after the rains Much excitement of competition was witnessed when the Houses, with their House-banners and led by their respective House-Captains, participated in the march-past at the 1857 Centenary and Independence Day Celebration last year. Inter-House competition in foot-ball, basket-ball, volley-ball and athletics offered all the more opportunities exhibiting their enthusiasm and skill. It is a pleasing satisfaction to see our boys getting trained in self-reliance, leadership, initiativeness, resourcefulness and above all in loyalty to ones duty. In academic field, the Taylorians did better. Of the thirty-nine class-prizes, they snatched away eleven. The Dux-prize-holder in the Senior Form was House-Captain Bhaktanarayan Pradhan of Macfarlane House. He had secured First Division marks in the last S. F. Examination and has now joined the First Year Science Class in the Government College, Darjeeling. Along with him, a number of our successful boys have joined colleges for further studies. We, of the Institution, give them our hearty congratulations and wish them best of luck.

The results of the Inter-House [illegible] petition held last year are as follo[illegible]

Senior	Winner	Junior	Winner
Foot-ball	Mill House	Foot-ball	Ogg House
Volley-ball	Ogg House		
Basket-ball	MacKean House	Basket-ball	Mill House
Athletics (Senior Championship)	Special X (Tshering Phendo)	Athletics (Inter-Championship)	Ogg House (Kumar Pradhan)

CLASS AND SPECIAL PRIZES (DONORS)

M/s. JYOTI BROTHERS	Class & Athletics Prizes

COLLEGE

SHRI NANDURAM AGARWAL	Logic Special Prize

CLASS X

M/s. LACHHMICHAND KALURAM	Brajamohan Mintri Mathematics Prize (Annual)
SHRI DHANKUMAR DAHAL	Dhankumar Dahal Nepali Prize (Annual)
M/s. MADANMOHAN OMNIWAS	Balchand Mintri Hindi Prize (for non-Hindi Students— Annual)
SHRI DINDAYAL PERIWAL	Allround best Boy Prize

CLASS IX

M/s. MUKHRAM CHHOGMUL	Mathematics Prize (Annual)
M/s. KASHIRAM PERIWAL & SONS	Sanskrit Prize (Annual)
Mr. R. S. SINHA	Shivaji Sinha English Prize (Annual)

CLASS VIII

M/s. PRABHULAL DEWATRAM	Mathematics Prize (Annual)

CLASS VII

M/s. MAHABIR PRASAD GUPTA & BROTHERS	(Ganeshram Memorial)— Mathematics Prize (Annual)

CLASS VI

M/s. KASHIRAM PERIWAL & SONS	Mathematics Prize (Annual)

ACKNOWLEGDEMENT

With grateful thanks we acknowledge the receipt of Rs. 500/- (Rupees Five hundred) from Messrs. Jyoti Brothers to the purchase of Class & Athlerics First Prizes for the year 1957. We also express our indebtedness to our number of Donors and Benefactors for their kind annual contributions towards Class Special Prizes and we hope that the year 1958 will have added more of them on list of Donors and Benefactors towards the end of the session.

We are pleased to give above the list of Donors and Benefactors for the year 1957.

Prize Winners 1957

COLLEGE

GRAHAM PRIZE 1 Phulchand Agarwal
2 Gyen Lhamu Simick (Compulsory Subjects)
Kirorimal Agarwal (General Aggregate)

SCRIPTURE PRIZE Gyen Lhamu Simick

NANDRAM AGARWAL LOGIC SPECIAL PRIZE Gyen Lhamu Simick

LIBRARY PRIZE Rameshwar Thapa & Hira[illegible] Pradh[illegible]

CLASS X

LYTTON DUX 1 [illegible]
2 [illegible]

SCRIPTURE PRIZE [illegible]

SPECIAL PRIZES

BRAJAMOHAN MINTRI—MATHEMATICS PR[illegible] [illegible]ak Tshering (T)
DHANKUMAR DAHAL—N[illegible]AL PRIZE Bhimnarayan Pradhan (S)
BALCHAND MINTRI—HINDI PRIZE Pingsen Tendup (T)

CLASS IX

CLASS PRIZE 1. Mewasingh (O)
2 [illegible]
3 [illegible]

SCRIPTURE [illegible] (A) [illegible]
(B) [illegible]

SPECIAL PRIZES

MUKHRAM [illegible] MATHEMATICS PRIZE [illegible]ahadur Thapa (S)
KASHIRAM [illegible]NIWAL SANSKRIT PRIZE [illegible]ahadur Mantar (O)
SHIVANI SINHA—ENGLISH PRIZE [illegible] Sagar (M. t)

CLASS VIII

CLASS PRIZE
1. Radha Kisan Agarwal (Mill)
2. Samduk Tshering (Mill)
3. Birbahadur Bhujel (S)

SCRIPTURE PRIZE
(A) Birbahadur Bhujel (S)
(B) Samduk Tshering (Mill)

SPECIAL PRIZE

PRABHULAL DEWATRAM—MATHEMATICS PRIZE Sanwarmul Agarwal (Mac)

CLASS VII

CLASS PRIZE
1. Omprakash Agarwal (Mill)
2. Ganeshjee (O)
3. Deokumar Pradhan (S)

SCRIPTURE PRIZE
(A) Krishna Kumar Subba (O)
(B) Kristochit Kundu (Mac)

SPECIAL PRIZE

GANESHRAM MEMORIAL—MATHEMATICS PRIZE Rapden Bhutia (T)

CLASS VI

CLASS PRIZE
1. Hari Prasad Darjee (S)
2. Hiralal Sharma (S)
3. Rupnarayan Chhetri (T)

SCRIPTURE PRIZE
(A) Mani Sumshere Gahatraj (Mill)
(B) Raj Ballav Thakur (T)

SPECIAL PRIZE

KASHIRAM PERIWAL—MATHEMATICS PRIZE Syam Sunder Agarwal (T)

CLASS V

CLASS PRIZE
1. Devi Bhakta Pradhan (S)
2. Raghunath Agarwal (T)
3. Shiva Shankar Agarwal (T)

SCRIPTURE PRIZE
(A) Chhogen Rongong (Mcf)
(B) Elias Jiten Kumar Rongong (O)
(C) Raghunath Agarwal (T)

SPECIAL PRIZE

MATHEMATICS PRIZE Mohanchand Agarwal (Mill)

DINDYAL PERIWAL—ALLROUND BEST BOY PRIZE Bhaktanarayan Pradhan (Mac)

SPORT-LIGHT ON S.U.M.I. ATHLETICS 1957

OUT-STANDING EVENTS OF THE DAY

Merrily round we go
College girls at musical-chair athletic 1957

The End of the Mile
Surjay at the tape athletic 1957

Junior at 200 m. race
athletics 1957

Lady's first and Lady's second
Miss Mehrunissa & Miss Laxmi Devi 2nd Year Arts

STANDING VICTORS ON THE VICTORY STAND

College Event
Narjinary Ganeshmani Bishnu Prosad

Senior Event
Tshering Phendo Indrabahadur Manbahadur

Intermediate Event
Delip Singh Kumar Pradhan Dorji Tshering

Junior Event
Purnabahadur Rai Manu Pradhan Damberbahadur Rai

ATHLETICS 1957-58

Mill Championship Cup-Winner 1957
TSHERING PHENDO

'TROPHY BAGGERS'

S U. M. Athletic Team 1953
at Janata College Sports.

S. U. M. I. SPORTS

Football results in 1957 does not look as impressive as previous year, but it does not alter the fact that we have kept our colours flying despite stiff opposition. On the whole it was a successful season and we concluded it by maintaining our position in the forefront for another year while adding another glorious chapter in our Sporting-History.

1. Kaluram Mintri League	Champions for 1957/58.	Skipper.	Madhu Sudan Periwal
2. Satal Singh Tournament	Runners-up	Do	Do
3. Independence Shield	Winners (Joint)	Do	Tashi Tshering
4. Sudama Shield	Reached upto Semi-final	Do	Sonam Rinzin
5. Governer's Cup	Runners-up	Do	Tshering Phendo

Besides these, our A XI gave some notable performances when they beat B. G. R. D. XI in an Exhibition Match and also a locally sponsored team but consisting entirely of selected Jalpaiguri players. Our B XI, the Babies while losing gallantly gave Darjeeling Govt. College XI the fright of their lives in Governor's Cup Semi-final. Again the same Babies startled the sporting-public by playing three consecutive draws with full extra-times against Mangpoo XI and won the match finally. Tashi, Shiva Rattan, Sonam, Big and Little Jangay, Surjay, Deomani, Madhu, Ganesh, Chyagoo, Lha Wangdi and Indray figured in football matches allround the district and outside. Some of them helped Friends Union to win Herlihy Cup at Darjeeling and also represented the Institution in K. S. A. XI at Siliguri.

The year's crowning performance was the breaking of voodoo on Independence Shield. It had eluded us for ten years but on the eleventh year we had it finally in our bag.

I am happy to write that our boys are taking more and more interest in Volley-ball than they used to take. We have three pitches and one of them is in use almost every-day. How much have they improved can be judged by the fact that our old boys' team reached the G. D. N. S. Volley-ball final at Darjeeling.

The lack of interest and players and proper playing-field are the main causes of our inability to play any representative hockey-match last year. We deeply feel the poor response Kalimpong gives to this game in which our India has no compe're'.

As for Cricket, we cannot but admire and appreciate Mr. Govinda Mintri's efforts for its promotion. It was through his efforts that we were able to stage two one-day matches. We also tender our thanks to Mr. F. Pakianathan of Dr. Graham's Homes for his assistance.

There was no I. S. S. Sports in 1957 and therefore our boys got very little in the name of competition except our own Annual Sports. This lack of properly organised sports meet is deterrent to the sporting-spirit of the boys. We deeply feel to see and find boys wasting their talents in the channels not beneficial to anyone. In spite of this, our boys are encouraged to compete whenever they get chances to compete and I am proud to mention the fact that our boys completely dominated the Janata and Mela Sports held early this year.

[illegible] Phurba [illegible] our Annual Sports [illegible] Challenge Trophy for the second successive year. In Janata Sports he sprinted [illegible] to lift the Sprint Double and [illegible] this particular [illegible] the spirit of [illegible] in our sports-programme as yet, due to lack of adequate funds. In the same sports our reliable distance runner Surjay could only finish second to an army runner, but we shall never forget the day and the race when he ran a spectacular mile to beat some army runners in K. Homes Sports in 1957.

I would like to mention that the institution is deeply indebted to M/s. Jyoti Brothers for donating the Athletic prizes for the year 1957 and those who have kindly assisted us in all the year round sport-activities of the Institution, to them, we offer our heartful [illegible] Specially we would like to thank Kalimpong Sports Association the members of the staff, Kumudini Homes, Shri P. B. Mukhia, Shri M. P. Gupta and among the host of our old boys specially Periwal Brothers, Chetanu Brothers, Chanderam and N.ma Dhan[illegible] for kind co-operation and assistance in various sports activities of the year.

S. U. M. I. Current Sportlights

We are proud to announce that as the magazine was coming out of press, four of our boys were selected to represent Darjeeling District School XI in Inter District School Football Tournament of West Bengal. They are Tashi Tshering, Indra Bahadur, Sujayat Ahmed & Shew Ratan Periwal. The match is being played at Malda, West Bengal.

Sports

SENIOR

1. 100 Metres

1. Tshering Phendo Sp. X 12 1/5sec.
2. Indra Bahadur VII
3. Man Bahadur VII

2. 200 Metres

1. Tshering Phendo Sp. X 24 2/5 sec.
2. Indra Bahadur VII
3. Tashi Tshering IX

3. 400 Metres

1. Tshering Phendo Sp. X 1 m. 2 sec.
2. Man Bahadur VII
3. Surja Bahadur Sp. X

4. Long Jump

1. Tshering Phendo Sp. X 18 ft.
2. Indra Bahadur VII
3. Sonam Rinzin X

5. High Jump

1. Sonam Rinzin X 4 Ft. 10 1/2 in
2. Bishnu Kumar IX
3. Sujayat IX

Mill Challenge Cup

Tshering Phendo X 28 pts

COLLEGE

100 Metres

1. Narjinray 2nd. Yr.
2. Bhim Prasad Do
3. Gauri Shankar 1st. Yr

200 Metres

1. Narjinray 2nd. Yr.
2. Ganesh Mani Do
3. Bishnu Prasad Do

400 Metres

1. Ganesh Mani 2nd. Yr
2. Bishnu Prasad Do
3. Narjinray Do

Long Jump

1. Narjinray 2nd. Yr.
2. Ganesh Mani Do
3. Bishnu Prasad Do

High Jump

1. Ratna Bahadur 2nd. Yr.
2. Ganesh Mani Do
3. Narjinray Do

INTER A

100 Metres

1. Dilip Singh VIII 14 sec.
2. Kumar Pradhan VII
3. Paul Tenzing VI

200 Metres

1. Dilip Singh VIII
2. Kumar Pradhan VII
3. Dorji Tshering IX

400 Metres

1. Kumar Pradhan VII 70 sec.
2. Diwakar VIII
3. Paul Tenzing VI

Long Jump

1. Kumar Pradhan VII 16 ft 4 1/2 in
2. Paul Tenzing VI
3. Purna Hang VII

High Jump

1. Kumar Pradhan VII 4 ft. 2 1/2 in.
2. Dorji Tshering IX
3. Deo Kumar VII

Intermediate A Championship

Kumar Pradhan 29 pts.

OPEN

800 Metres

1. Surja Bahadur S. U. M. 2.19sec.
2. Sonam Rinzin S. U. M.
3. Ganesh Mani S. U. M.

1500 Metres

1. Surja Bahadur S. U. M. 4.59sec.
2. Ganesh Mani S. U. M.
3. Sonam Rinzin S. U. M.

2000 Metres Cycle

1. Bishwamber 5 27 sec.
2. Kul Chattra S. U. M. IX

Hop-Step & Jump

1. Sonam Rinzin S. U. M. 34 ft 11 in.
2. Tez Prak. Rizal K. H. 34ft 2in
3. Bhakta Bahadur S. U. M. 33 ft 11 1 2in.

Pole-Vault

1. K. B. Pradhan S. U. M. 9ft. 5in.
2. B. D. Rai
3. N. M. Pradhan

Javeline Throw

1. Hem Kumar S. U. M. 102 ft.
2. Ganesh Mani Do
3. K. B. Pradhan Do

Editorial

With the coming out of the 2nd issue of Sumite it would be completing its First year. It is a toddler still and is moving forward with the uncertain steps of a child trying to walk. Within these few months it is richer in experience and is more solidly based but still craves for motherly care and watchfulness. We hope to get the continued sympathy of the readers as well as the school authorities. It is just a beginning, therefore, mistakes are bound to creep in but it would be our constant endeavour to weed them out. The magazine, as it is primarily meant for the students, encourages them to write worthwhile articles and we are glad to note that more and more are coming with pretty high standard articles, many of which have found their places in the coveted pages of the magazine.

We would think our labour wellpaid if the students and the guardians find the reading worth the while.

From this year the academic year begins from April instead of the usual January. To be in conformity with the change it was thought desirable to publish the magazine in the months of August and March. So it will be the Spring and Autumn issues from now onwards.

Student's guide

SOME PROVERBS—

You cannot make a silk purse out of a sow's ear.
There's many a slip 'twixt the cup and the lip.
Uneasy lies the head that wears the crown.
A stitch in time saves nine.
A rolling stone gathers no moss.
The pen is mightier than sword.
Penny wise Pound foolish.
A friend in need is a friend indeed!
Time and tide wait for no man.
Too many cooks spoil the broth.

Shots From Some Notable Events of the Year

'MILL HOUSE'
at the MARCH-PAST. 1957 CENTENARY & INDEPENDENCE DAY CELEBRATION, 1857.

'HALF-MAST'
THE INSTITUTION CONDOLED the death of Hon. MAULANA ABUL KALAM AZAD, Education Minister, Govt. of India on 23rd. February 1958.

'DANCE SOLO'
By Miss Mayamanjari 2nd Year Arts
PRIZE DAY 1957.

'RHYTHM IN DOUBLES'
Misses Mayamanjari & Laxmidavi
2nd. Year Arts.

Shots From Some Notable Events Of The Year.

'OGG HOUSE' at the SALUTING-BASE 1857 CENTENARY & INDEPENDENCE DAY CELEBRATIONS 1957.

'MORNING JERKS' on SATURDAY-ASSEMBLY.

'NEPALI-FOLK DANCE' PRIZE-DAY 1957.

'LEPCHA-FOLK-DANCE'

सुमाइट

कालिम्पोङ

१९५८

युवकप्रति

र०—श्री लक्ष्मी प्रसाद ह्मेगाईं

उत्कान्तिको उग्र चितामा,
युवकहरू हो ! जली जली बाँच;
मर्न अघाड़ि अवनीतलमा
अमर-निशानी छोड़ी-राख ।

व्यक्तित्व अनि आत्म-गौरव—
हीन बनी किन बाँचिरहन्छौ ?
एकै टुक्रा रोटी खातिर
किन यो जीवन साँचिरहन्छौ ?

कुसुम फूलेको यौवनमा नै
युवकहरू हो ! किन मुर्झायौ ?
जीवन-सौरभ छर्न नपाई
भन, किन युवक तिमी बेलायौ ?

कर्मक्षेत्र विशाल खुला छ
छाती खुला गरी जाऊ
लाछी काफर किन तिमी बन्छौ ?
आजै जगमा प्रलय मचाऊ ।

नशा नशामा जोश उमाल,
आलस्यपनको पिंजड़ा फोड़ ।
जीवनपथमा आइपरेका
बाधा-विघ्नका पहरा तोड़ ।

युवक तिमी हौ शक्ति प्रबुद्ध
समराङ्गनमा हार्नुहुँदैन
बन्नु छ तिमीले विश्व-बिजेता
अस्थिर काँतर बन्नुहुँदैन ।

युवक, तिमी हौ युगको राँको
नूतन जोश, उमंग लिई
छर छर जीवन-ज्योति जगत्मा
आलोकित होस् विश्व पनि ।

सृजनका ए सुकुमार मुना हो !
बन्छौ किन तिमी ज्यूँदो लास ?
एकै क्षण बरु बाँचन युवक
ल्याउन जीवनमा मधुमास ।

कला र जीवन

ले०—हरिप्रसाद प्रधान
द्वितीय वर्ष कला

"कला हो जिन्दगी हाम्रो,
कला हो जाति गौरव;
कला विना कुनै जाति
शिला हुन् अथवा शव ।"

मानिस जातिले पृथ्वीमा अवतरण गरेकै दिनदेखि तिनको मानसपटमा अनेक विचारहरूको संघर्ष हुन थाल्यो । मानिसमा सद्गुण र तमगुणको भीषण संघर्ष हुन थाल्यो । तर मानिस स्वभावले नै सामाजिक प्राणी हुनाले तिनीहरू समाज-देखि विमुख भएर रहन सकेनन्, तिनीहरूलाई विचार-विनिमय गर्ने आकांक्षा भयो, तिनी-हरूको हृदयमा असल विचारको स्फुरण हुन थाल्यो । तिनीहरू सौन्दर्यको खोजमा विघ्न-बाधाको पनि किञ्चित् वास्ता नराखी अघि बढ्नलागे । फलतः कयौं वर्षबाद मानिसमा कला भन्ने वस्तुको प्रादुर्भाव भयो । दिन प्रतिदिन कलाको महत्व बढ्दै गयो । साथै यसको विकासको वृद्धि पनि शुक्लपक्षका चन्द्रमाको जस्तै हुन थाल्यो । मानिस जातिको दैनिक जीवनमा पनि कलाले एक अपूर्व स्थान ओगट्न थाल्यो । यसर्थ कला र जीवनको पारस्परिक सम्बन्ध दिन प्रतिदिन प्रबल हुँदैगयो । फलतः आज हामी हाम्रो जीवनमा कलाको आवश्यकताको अनुभव गरिरहेछौं, कलालाई मानिस जातिको एक अमूल्य आभूषणको दृष्टिकोणले हेरिरहेछौं औ निःसन्देह हेरि पनि रहनेछौं ।

मानिसको जीवनमा कलाको महत्व द्रुत गतिले बढ़िरहेछ । हाम्रा महान् साहि-त्यिक महानुभावहरूले पनि कलालाई जातीय उत्थान र गौरवको कसौटीको दृष्टिले हेरेका छन् । कलाको विषयलाई लिएर श्री भीमनिधि तिवारी भन्नुहुन्छ—

यसर्थ कला मानिस जातिको उत्थान पतनको एउटा मापदण्ड हुन आएको छ । जुन देशमा कलाप्रति कुनै पनि व्यक्तिको श्रद्धा, अभिरुचि र अनुराग छैन, त्यो मानिस होइन वस्तुतः त्यो त पशु हो । मानिस भएपछि त कला र साहित्यको सेवा पो गर्नुपर्छ । तर जुन साहित्यमा कलाको सम्बन्ध रहदैन अनि जुन साहित्य मानिस जातिको जीवनमा अभीष्ट जँचदैन त्यो साहित्यलाई हामीले उपेक्षाको दृष्टिले हेरे पनि यसमा हाम्रो केही हानि छैन, तर यसको प्रतिफल कल्याण नै छ । "उच्च श्रेणीको साहित्य चिरनूतन नै हुन्छ" भन्ने श्री वराल्जीको उक्ति यहाँ दोहोऱ्याउँदै उच्च श्रेणीको कला पनि चिरनूतन नै हुन्छ भन्नुमा केही अत्युक्ति नहोला । उच्च श्रेणीको कलाको कदर आफ्नो देशमा मात्र सीमित नरहेर कुनै पनि देश, कुनै पनि जातिमा यसले एक अपूर्व स्थान ओगट्छ । उच्च श्रेणीको कलामा हामी कुनै पनि देश र जातिको वास्तविक अवस्थाको चित्रण पाउँछौं । यसर्थ कला मानिस जातिको जीवन-दीपिका पनि हुनआएको छ ।

जीवन छोटो छ, अनि कला भने विशद छ । यो हाम्रो जीवन त केवल दुइ दिनको रामछाया न हो । तर कला असीम र अपार छ । हामी युगयुग बाँचे पनि कलाको पूर्ण सेवा गर्न सक्दैनौं । यसर्थ यो बहुमूल्य

जीवनलाई किन त्यसै आफ्नै र ? हामीले यसरी हाम्रो जीवनलाई सार्थक बनाउनलाई त कलाको सेवा र अर्चना पो गर्नु आवश्यक र अनिवार्य छ । कलाको प्रगति र विकासमा नै कुनै पनि देश तथा जातिको उज्ज्वल भविष्य निर्भर गर्दछ । जसरी मानिसलाई जीवन यापन गर्न र शक्तिको निंति असल र पौष्टिक भोजनको आवश्यकता हुन्छ उसरी नै कलाको पनि मानिस जातिको दैनिक जीवनमा उत्तिकै आवश्यकता हुन्छ ।

कला अमर छ अनि जीवनचाहिँ नश्वर छ । कला भन्नाले कुनै निर्दिष्ट वस्तु बुझिँदैन परन्तु यसले कुनै पनि विषयको असाधारण कार्यलाई बोध गराउँछ । लेख लेख्ने स्वभाव पनि एक कला नै हो । कला अमर छ भनी अघि भनिएको हो । यसर्थ चाहे कुनै कलाकार अथवा साहित्यकारको मृत्यु किन नहोस् तर तिनको उच्च श्रेणीको कला त कदापि मर्दैन, यसर्थ ती कलाकार र साहित्यकार समय र परिस्थितिको परिवर्त्तनको साथै मृत्युको मुखमा शरण लिन पुगे पनि तिनको कला त अमर रहन्छ । त्यही कलाले गर्दा नश्वर शरीरलाई त्यागेर गए पनि तिनले छोड़ेर गएका कला त सधैं अमर रहन्छन् । यसर्थ हामी हाम्रो जीवनलाई अजर र अमर बनाउन चाहन्छौं भने हामीले कलाको भक्त हुनुपर्छ, कलाको सेवा गर्नुपर्छ अनि अन्तिम घड़ीतक कलाकै विकासमा बिताउनुपर्छ; तबमात्र हाम्रा देश, जाति र राष्ट्रको नाउँ संसारमा अमर रहनेछ—ध्रुवतारा झैं अचल र अटल ।

नवग

र०—हीराराज प्रधान
द्वितीय वर्ष कला

मेरो चिर संगिनी !
सावनको प्रवाह,
महासागरमा मिले झैं
तिमी पनि
मेरो अन्तःस्थलमा उत्थान-पयनको
आँधी-बेरि मचाई,
नयनद्वारबाट निरन्तर
रोदनको सागरमा बगिरहेछौ ।
किन्तु चिर संगिनी !

नवग—नवग यस्तो प्रवाह लिई,
मेरो निंति केवल
तिमी दुइ थोपा—दुइ थोपा नै पर्याप्त छ ।
किनकि म चाहन्छु तिमीलाई अनन्तसम्म,
मेरो उरलाई तिम्रो स्वच्छ—गीत—जलले
भिजाउने म प्रतिपल—प्रतिक्षण चाहन्छु ।
यसैले यसरी यो रूपमा
नवग—कहिल्यै तिमी नवग
रे दुइ थोपा चिर संगिनी !

छोरा

ले०—अम्बर प्रसाद रिजाल, दशम् कक्षा
त्र्याकफालेंन हाउस

आजभन्दा पाँच वर्ष अघिको कुरा हो । हाम्रो घरदेखि सीधै उँधोपट्टि होइन तर कर्के आँखाले भियाउने तेर्सोपट्टि एउटा दुइतले खरको छानु भएको घर थियो । सजावटमा घरका मानिसको चासो न भए तापनि प्रकृतिको दयाले दाहिने, देब्रेतिर सुखा जमीन-मा निकै हरिया हरिया पोथ्रा उम्रिएका थिए तथा अलि अलि सुकेका बाँसका पातहरू छानामा थिए, तथापि टाढाबाट हेर्दा निकै खान-दानको घर देखिन्थ्यो । हुन पनि वास्तव-मा त्यो मुखिया युद्धवीर क्षत्रियको घर थियो । हालमा त्यो घर छैन । बाबु मरेको तीन, चार वर्ष भित्र नपाउँदै मुखियाका छोराहरूले घर-बारी, घोड़ा, गाई, बाख्रा सम्पूर्ण बेचेर उड़ाए, आमालाई हिर्काएर घरबाट निकाली खेदे । सात वर्षको कान्छो छोरो साथमा लिएर मुखिनी, रुँदै, कराउँदै भाग्यलाई धिक्कार्दै हिँड़िन् ।

ज्ञानीले ज्ञानी, मूर्खले मूर्ख, चोरले चोर तथा डाकू गुण्डाले गुण्डानै चाहन्छ, ती मुखियाका छोराहरू पनि मध्यप्रदेश भासिएर लाखन, रूपा, मानसिंह जस्ता सुकुलगुण्डे डाकूहरूका पार्टीमा लागेर डाकामार्ने पेशा गर्दैछन् अरे भन्ने अस्ति भदौ महीनामा मैले थाहा पाएँ । मानवताको नाताले दुःख लाग्यो ।

हिजो सच्चरबारको दिन, हाम्रो कालिम्पोङ-मा मजासित हाट लागिरहेको थियो । म पनि स्कूलको छुट्टी भएपछि बजारमा आएको थिएँ । मानिसको खचाखच, व्यापारीहरूका कोलाहलको बिचमा बढ़ें— विशेष काम थिएन— घुम्न लागें ।

माथिबाट एक भद्र मानिस पान चपाउँदै एक अधवैंसे स्त्रीसँग सोझै बजारमा पसिहाले, मभन्दा तिनीहरू अहिले प्रायः दश बाह्र हात टाढ़ा छन । तिनीहरूलाई देख्नासाथ "कुली बाबू !" भन्दै दश एघार वर्षको, आधा शरीर नाङ्गो भएको, रुन्चे, पिलन्धरे, नाम्लोको डाम कपालमा झर्लङ्ग देखिने, पिठ्यूँमा फाटि-सकेको डोको, अनुहारमा रगत नदेखिने ठिटो उनीहरूका सामुन्ने उभियो ।

एकछिन आपसमा कुरा गरेर, त्यही पिलन्धरे कुल्लोलाई हातमा च्यापेका झोला, बेग, रुमाल सबै डोकामा हालेर देब्रेपट्टि सब्जीपसल-तिर कदम बढ़ाए । म पनि त्यतैतिर लागें । आधा घण्टापछि घरमा फर्कने उद्देश्यले अघि आएको बाटो बिस्तारै हिँड़नलागें । त्यो दुःखी बालक पनि सब्जी बोकेर पछाड़ि पछाड़ि भेट्ने अभिलाषाले निकै तन्केर पसिना पुछ्दै कुदिरहेको थियो । मेरो घर पनि त्यतै भएकोले म पनि पछि पछि थिएँ ।

"ए नानी ! थकाइमार् एकछिन, अब पुग्नै औंटियो" भन्दै ती भद्र मानिसले आफ्नो कुल्लीलाई आदेश दिए । मजासँगले भारी राखेर नम्रतापूर्वक उसले भन्यो "कहाँ होला नी ?" "अब धेरै छैन, दश मिनटमा पुगिन्छ ।" "कहाँ होला ?" भन्दै त्यसले ढिपी गरेर सोध्न थाल्यो । बिचरा ती मानिसले पनि सानो केटाको प्रश्न सुनेर दयापूर्वक भने—"नानी, तँ हामीहरूलाई चिन्दैनस् ? हामी घर-जमीन किनेर त्यो सानो खोल्सा पारि बसेका छौं ।

[शेषांश ९ पृष्ठमा

बितेका ती दिनहरू

ले०—श्री एस० के० प्रधान
(भूतपूर्व छात्र ।)

आज सच्चबार, कालिम्पोंग चहल पहलले पूर्ण छ । केही नभए तापनि मानिसहरू यता र उता गरिरहेछन् । फुटबलको बेला गएपछि मानिसलाई दिन बिताउनु र मनोरञ्जनका सामग्री खोज्नु एउटा समस्या नै खड़ा भएको छ । सानो हल्ला भो मानिसहरू झुरुम्म थुप्रिन्छन् तर त्यसमा बेसि मनोरञ्जन पाउन सकिन्न । मानिसको मनोवृत्तिनै मज्जा लिने भएको हुनाले 'मेटिनी शो' तिर मानिसको धुइरो देख्नुमा केही आश्चर्य्य छैन । आज मैले पनि बजारको चक्कर निकै लगाइसकेथें । साथमा दुइ मित्रहरू पनि थिए । दिन ढलकनु निकै थियो । घर फर्की जाऊँ भने निकै टाढ़ो बाटो आएको फेरि बजारको चहल-पहलमा लट्याउने माना जादूनै छ ।

एक छिन बसौं भन्दा भन्दै साढ़े बाह्र बज्यो । बजार घुम्दा घुम्दा खुट्टा पनि गलिसक्यो । अब कहाँ गएर समय बिताउने ? न त यहाँ केही लाइब्रेरीनै खोलिएको छ न त 'फूर्सदको समय यहाँ आएर बिताउनोस्' भन्ने साइनबोडनै देखिन्छ । अब एउटै बाटो थियो—सिनेमा । एक जना मित्रले प्रोग्राम बनाइहाल्यो । 'न जाऊँ' भन्ने आवाज निछन भन्दा अघिनै दश कदम 'कञ्चन' सिनेमा हलतिर बढ़िसकेको थियो । त्यहाँ पुगेर घड़ी हेर्दा एक मात्र बजेको रहेछ । अब एक घण्टा के गर्ने ? एक मित्रले "जाऊँ मास्तिर" भन्दा एस० यू० एम० स्कूलतिर कदम बढ़ायौं । बाटामा निक्लेको गफ समाप्त हुँदा नहुँदै हामी तल्लो स्कूलको ग्राउण्डमा पुगिसकेका थियौं ।

दुइतले त्यो स्कूल मौनरूपमा हाम्रो अघि खड़ा थियो । अकस्मात् मनमा एक किसिमको खुशीको लहर दौड़न थाल्यो । जीवनका कति अवधिहरू यही स्कूलका कमराभित्र बितेका थिए । भुलेका ती स्मृतिहरू ताजा भएर आए । ढोकाहरू सब बन्द थिए । हामी भयालबाट भित्र हेर्नथाल्यौं । प्रत्येक कमरामा बाल्य-जीवनका रमणीय घटनाहरू लुप्त थिए । विगत जीवनको बन्द किर्को खुलियो । कैयौं स्मृतिहरू फटाफट आँखाका अघि नाच्नथाले । यही एक कमरामा जब म १० वर्षको थिएँ हिसाबको गुणा सुनाउन नसक्दा बाह्र बजेको छुट्टीमा गुरुज्यूले स्कूलमै बन्द गरेर राखेका थिए । दशजना जत्ति थियौं । डरले हो वा भोकले आँखाबाट बलिन्द्र आँसु बहिरहेथ्यो । त्यो दिन खाजा नदारत ! बेलुकीपख घरमा बाह्रबजे नआएको 'एक्सप्लानेसन' दिनुपर्ख्यो । के फसाद ! हिसाबले गर्दा बन्द गरियो । मनुं त आफैंलाई धिक्कारेको बराबर, बहना त बनाउनै पर्ख्यो । 'सरले चार क्ल्याकबोर्ड नोट लेखाए, मार्दा मार्दा घरमा आउन पनि मियाइएन । श्यावासी पाएँ, मनको तितो अनुभव पनि हरायो ।

म मनमनै हाँसें । अर्को कमरामा कदम सर्ख्यो । यहीं त हो गुरुज्यूले 'जापानको राजधानी के हो ?' भन्दा एक मित्रले 'दिल्ली' भनेका थिए । क्लास अट्टहासले गुञ्जेथ्यो । "लौ यो पागल भएछ, लगेर पानी छम्की दे" भन्ने आदेश पाउँदा दुइ मित्रले डोऱ्याएर कलमा टाउको थाप्न लगाएर ठण्डा पानीले मगज 'नोरमल' पार्ने चेष्टा गरेका थिए ।

भरे मित्रको अनुहारबाट पानीको थोपा भन्दा प्रबल रूपमा आँखाबाट आँसु बहिरहेथ्यो ।

म एक्लै हाँसें । मेरो अट्टहास सुनेर मेरा पछि पछि आउँदै गरेका मित्रहरू उत्सुकता-साथ ट्वाँ परेर मतिर हेर्नथाले । तर म चुप बसें । म आफ्नै पूर्व-स्मृतिमा मज्जा लिई रहेथें । हामीले माथिको कमरा हेर्ने मौका पाएनौं । 'जाऊँ माथि' एक मित्रले सल्लाह दियो । कदम अनायास माथिलो स्कूलतिर लाग्यो ।

पहलो कुनामा 'Parallel Bar' थियो । यो चारखुट्टे काठको जिनिसको अवस्था जीवनका घाम छायाले निकै हीन अवस्थामा पुऱ्याएको भए पनि यसको अस्तित्व हराएको थिएन । स्कूलका प्रत्येक वस्तुसित बितेका दिनहरूको गहिरो सम्बन्ध थियो । यही 'बार' मा एक मित्रले खेल देखाउने हुँदा नयाँ कमीज फटाएको थियो । त्यो दिन निदाउरो मुख लगाएर घर फर्केथ्यो । भोलिपल्ट चाल पाइयो—घरमा उसले राम्रो आशिष पाएछ ! त्यो दिन हामी खुब हाँसेका थियौं । अर्को दिन एउटाले खुट्टामाथि तेर्साएर उभिने हुँदा टाउकै झण्डै फुटाएको थियो । तर त्यो 'काठको बार' अझै पनि खड़ाको खड़ै छ । त्यसले बितेका स्मृतिहरूको सम्झना गराउँथ्यो, मूक भाषामा ।

छेउमा थियो 'साइन्स रूम' । म कमराको बाह्यरूप देखदानै हाँसें । यहीं त गुरुज्यूले बाह्र बजेबाद आउने पिरीयडमा दुवै सेक्सनका साथीहरूलाई भेला पारेर 'साइन्स' पढ़ाउँथे । बाह्र बजे घरमा भात खाएर आउँदा गरमले त्यो वरको छेउको डाँड़ामा बसेर थकाइमार्दा शीतल हावाको झोंकाले नै नारी गलाउँथ्यो । घण्टी लाग्दा आँखा माढ़्दै साइन्स रूममा पस्नुपथ्यों । चाबी लिएर गुरुज्यू कमरा खोल्न थाल्थे । पछिलितर साथीहरू ठेलाठेल गर्दै "तँ छाड़ र मै छाड़" 'को पहिला पस्ने ?' यही होड़मा हुन्थे । पछिका मित्रहरूले अघिका मित्रहरूलाई पछिबाट 'ट्याप, ट्याप' टाउकामा हिर्काउँथे । टाउको दुःखाउनेहरू 'को ? को ?' भन्दै पछि फर्कन्थे तर सबै बेकसुर देखाह पर्थे । क्या मज्जा ! यसरीनै एक दिन एक मित्रले साथीलाई हिर्काउने चेष्टा गर्दा चाबी घुमाउँदै गरेका गुरुज्यूका टाउकोमा 'ट्याप्प' हिर्काएथ्यो । दैलो खुल्यो, सबै हुरीजस्तै भित्र पस्यौं । पछि टाउकामाथि हात राखेर गुरुज्यूले घुरेको मतलब हामीले बुझ्न सकेनौं । कमरामा मौनता छायो । 'मलाई कसले हिर्कायो ?' गुरुज्यूको प्रश्न सुन्दा हामी अर्थे नबुझेका झैं ट्वाँ पर्यौं । तर कसुर गर्नेले आफ्नो कसुर कबुल गरेन । हिर्काउने हात सबैको थियो तर सरको टाउकामा कसको हात पुग्यो, छुट्याउन सकिएन । 'एउटा बिराउने साखा पिराउने' भने झैं सबैले टक् टक् टक् टक् दुइ दुइ खेप डस्टरको स्वाद लियौं । त्यो दिनदेखि साथीहरूको हात निकै काबुमा रह्यो । अझै पनि कुन साथीले हिर्कायो मलाई पत्तो छैन ।

छेवैमा आठौं श्रेणी थियो । यहाँ घटेको घटना म कहिल्यै विर्सन सक्दिनँ । यहीं त एक दिन हामी अंग्रेजी 'Gulliver's Travel' पढ़िरहेथ्यौं । गुरुज्यूले एकजना क्लासका मित्रलाई बोलाएर टेबलमाथि उभ्याए । 'म किताब पढ़्दै जान्छु तिमी त्यही अनुसार काम गर्दै जाऊ' भन्ने आदेश उसले पायो । गुरुज्यू पाठ पढ़्दै गए— 'Gulliver kneeled before the king' मित्रले पनि घुँड़ा टेबलको काठमा टेक्यो । 'Took off his hat and threw away' मित्रले पनि आफ्नो भुल्ले टोपी निकालेर साथीतिर फ्यांक्यो ।

[शेषांश ९ पृष्ठमा

वातावरण

ले०—मणि नारायण प्रधान
(भूतपूर्व छात्र)

प्रत्येक स्थानको आफ्नो वातावरण हुन्छ। भिन्नभिन्न स्थानमा भिन्न भिन्न भावहरू हामी अनुभव गर्छौं। कुनै रमणीय वनमा हाम्रो मनमा एक किसिमको भाव संचार हुन्छ, गाउँमा अर्कै, अनि ठूला ठूला शहरमा पुग्दा अनौठो भावले हामीलाई छोएछ। मन्दिर, गिर्जा आदि देवालयमा हृदय श्रद्धाले गलेर आउँछ तर यसको विपरीत कुस्थानमा जानाले हामी दिक्दार हुन्छौं। एउटा दोकानमा पस्नाले 'म यहाँ ठगिन्छु' भन्ने विश्वास हुन्छ तर अर्को दोकानमा 'यहाँ त मलाई लट्-पट्याउँछ' भन्ने धारणा मनमा ठोकिन आउँछ। बाहिरबाट यसो हेर्दा नै कुनै दोकान आलस्य, चिन्ता तथा अबन्धुत्वले ढाकिएको जस्तो लाग्छ तर अर्को दोकान मित्रता, सत्यता, विश्वास अनि जीवनले पूर्ण भएको देखाइ पर्छ। कसैको घरमा पस्दा डर-डर लाग्छ तर अर्को ठाउँमा जाऊँ-जाऊँ लाग्छ।

यहाँ एउटा प्रश्न उठ्यो— त भिन्न भिन्न स्थानमा जाँदा हामीलाई किन भिन्न भिन्न भावहरू अनुभव हुन्छ ? यसको उत्तरकोलागि हामीले मानिसका विचारहरूको प्रकृति खोतल्नु पर्छ। मानिसका विचारहरू उसको मस्तिष्कमा मात्र सीमित नभएर विद्युत् तथा प्रकाश जस्तै इथरमा कम्पन गरेर बाहिर प्रकाशित हुन्छन्। वैज्ञानिकहरूको मतानुसार यस ब्रह्माण्डलाई इथरले लट्पट्याएको छ। यस पृथ्वीदेखि बाहिर जुन वायुहीन स्थान छ त्यहाँ पनि इथर पाइन्छ। इथरद्वारा नै सूर्यको किरण यहाँ आइपुग्छ। एउटा मानिसको विचारले इथर-लाई कम्पाउँछ र त्यो कम्पको लहरले अर्को मस्तिष्कलाई प्रभाव पार्दछ।

साहित्य मानिसको लिपिबद्ध विचार हो। साहित्यबाट मानिसहरू आफ्ना विचार प्रगट गर्छन्; आफू प्रभावित हुन्छन् औ अर्कालाई प्रभावित गर्छन्। आमा रुँदा, छोरा-छोरी-हरू पनि रुन्छन्; छोराले मुख बिगार्दा बाबु बस्कन्छ; एउटा मुस्कुराउँदा अर्को पनि मुस्कुराउँछ। फुटबल म्याचमा नै हेर्यौं— सहस्रौं मानिसहरू उत्तेजित भएर कराउँछन्: माइण्डमा हड्.....ग गोली उड्राउँदा छिटो प्रभावित हुने मानिसहरू खुट्टा उचाल्छन्। त्यसबेला कोही कोही मुखमा बिडी च्यापेको च्यापेकै हुन्छन्। मतलब के हो भने, व्यक्तिका भाव, विचारहरू बाहिर निस्केर त्यसको वरिपरि एउटा वैचारिक क्षेत्र वा भनै वातावरण निर्माण गर्छ। यस वैचारिक क्षेत्रमा पर्ने आएका मानिसहरू परम्परमा प्रभावित हुन्छन्। फुटबल म्याच, दंगा, भोटको बेलामा यो नियमलाई सजिलै बुझ्न सकिन्छ।

त्यस्ता ठाउँमा सबै मानिसहरू सधैं त्यही किसिमका भावहरू अनुभव गर्दैनन्। ती स्थानहरूका वातावरणबाट प्रभावित हुनु मानिसको मानसिक अवस्थामा निर्भर गर्छ। सिनेमामा दुःखपूर्ण खेल हेर्दा कमलो मन भएका मानिसहरू रुन्छन्, तर बलियो मन भएका मानिसहरू विचलित हुँदैनन्। कचहरीमा बोल्नु पर्दा कोही थरथर काँप्छन् तर त्यहाँ खुट्टा टेक्ने नटेकेका मानिसहरू सिंह जस्तो गर्जन्छन्। शरीरमा चीसो हावा लाग्दा कोही हावालाई नै सराप्छ, तर अर्कोले चालसम्म पनि पाउँदैन। छोटकरीमा, कुनै स्थानमा तैरिरहेका विचारहरूबाट प्रभावित हुनु वा नहुनु किम्बा प्रतिवाद गरेर विपरीत

विचारहरू प्रकाशित गर्नु, त्यस मानिसको सबल वा निर्बल विचारमाथि निर्भर गर्छ। यदि त्यस मानिसको विचारहरू सबल छन् भने त्यसले सम्पूर्ण वातावरण बदलन सक्छ, अनि आफ्ना विचारहरू प्रेरण गर्न सक्छ। अर्थात् मानिसको वैचारिक क्षेत्रको सीमा र शक्ति, त्यसको इच्छा-शक्ति अनुसार कम, बेसी हुँदछ। कोही विद्वान् वक्ताले श्रोताहरूलाई त्यतिको प्रभावित पार्न सक्तैन तर एउटा साधारण व्यक्तिले जनतालाई प्रेरित गराएर भयङ्कर काम गराउन सक्छ। सिनेमा छाया मात्र हो तर त्यहाँ दर्शकवर्ग हाँस्छन् रुन्छन्। कारण आवाज तथा आकृतिद्वारा त्यहाँ समावेश गरिएका भावहरू दर्शकवर्गका मनमा प्रवेश गर्दछ र तिनीहरूले नै भावहरूलाई अनुभव गछन्। कला त्यो बेला उत्कृष्ट हुनसक्छ जब त्यसले मानिसका भावहरूमा पूरा पूरा असर गर्न सक्छ वा अर्को शब्दमा जबसम्म मानिसको आफ्नो वातावरणमा, कला वा साहित्यले प्रभाव पार्न सक्तैन, तबसम्म त्यो उच्च उठ्न सक्तैन।

बोलेर वा लेखेर मात्र मानिसलाई प्रभावित गरिँदैन तर मौन बसेर पनि प्रभावित गर्न सकिन्छ। मौनतामा व्यक्तित्व प्रष्ट अनि प्रखर हुन्छ किनकि त्यसबेला नै मानिसको चंचल वृत्ति शान्त अनि एकोहोरिएको हुन्छ। व्यक्तित्व खरो भएको मानिसले एक वाक्यले नै कुनै दुःखी वा बदमास मानिसको भाग्य बदलन सक्छ। यहाँ एउटा सबल विचार कार्य्यरत हुँदछ, त्यस मानिसको वैचारिक क्षेत्रमा आफ्नो प्रभाव गराउँछ अनि अनुकूल बाटोमा डोऱ्याउँछ।

यसरी विचार गर्दा हामीले दुइ कुरा देख्यौं—

(१) वातावरण मानिसबाट बाहिरिएका विचारहरूद्वारा बन्दछ। यसर्थ कुनै स्थानमा जस्तो विचार राख्ने मानिसहरू बस्तछन्, त्यस जगहको वातावरण पनि त्यही किसिमको हुन्छ। प्रसन्नचित्त परिवारको घर उज्यालो हुन्छ, चिन्तातुर परिवारको घर अँध्यारो हुन्छ। कुनै घरका नानीहरूको बोली मिठो, आचार-व्यवहार राम्रो हुँदछ तर अर्को घरमा नानीहरू दुर्वचन, दुर्व्यवहार लिएर बढ्दछन्; किनकि नानीहरू वातावरणबाट चाँडो अनि पूर्णरूपले प्रभावित हुन्छन्, यसैले जान्ने बुझनेहरू घरको वातावरणलाई शुद्ध अनि प्रसन्न राख्न कोशिश गछन्।

(२) मानिस आफ्नो मानसिक अवस्था अनुसार वातावरणबाट कम या बेसी, ढिलो या छिटो प्रभावित हुन्छ। अनि मानिसले आफ्नो सबल वा निर्बल वैचारिक क्षेत्र अनुसार वातावरणमा कम या बेसी, ढिलो या छिटो प्रभाव पार्छ। यहाँ हामीलाई दुइ विचारको आवश्यकता हुन्छ—

(क) मानिसले आफ्नो विचारसँग मिल्ने विचारहरू सजिलै अनि झट्टै ग्रहण गर्छ।

(ख) आफ्नोसँग नमिल्ने अरूहरूलाई विरोध गर्छ।

कुनै विषयमा आफ्ना विचारहरू निर्बल छन् र अरू सबल विचारहरूसँग त्यसको संसर्ग भयो भने निर्बल विचारहरू सजिलै परास्त हुन्छन्। यसैकारण मानिसहरू सदा एउटै अवस्थामा रहँदैनन्। छिटो प्रभावित हुने मानिसहरू आफ्नो जीवनको आदर्श घरिघरि बदलिरहन्छन्। प्रबल वैचारिक क्षेत्र लिएका मानिसहरू आफ्नो वरिपरिका वातावरणबाट प्रभावित हुँदैनन् वा भए पनि ढिलो हुन्छन् कि त त्यस वातावरणलाई बदलेर आफ्नो इच्छानुसार परिवर्त्तन गराउँछन्।

SUMITE

A day at the Institution

'The beginning of the day'
'GOOD MORNING' everybody !

ASSEMBLY at the
MORNING PRAYERS.

'MID-DAY P. T.'
Oh ! What a pity !

AT DAY'S END
Home-ward Bound.

A day at the Institution

'College Gardenners'
Social work by College Students.

INSTITUTION
'AT GAMES'

'Road Menders'
Social work by JUNIORS.

'DAINE DEKH'
S.U.M.I. A. C. C. Section No. 290
at PARADE

वर्तमान संसारको वैचारिक क्षेत्र विषमय भएको छ । यसको उदाहरण प्रत्येक जाति-को साहित्यमा पाइन्छ । परस्परको अविश्वास, शंका, भय आदि विरोधी भावनाहरू युद्ध प्रेरक भएका छन् । अचेलका अणु बम, हाइड्रोजन बम साकार रूपमा परिणत भएका हाम्रा शंका, भय, अविश्वास, महत्वाकांक्षा हुन् । यसैले यी अस्त्रहरूको वाह्य अवरोध गरेर युद्धलाई लत्याउन सकिन्न । विश्वमा सहानुभूति र सह-अस्तित्व तथा प्रेममय सबल वैचारिक क्षेत्र जबसम्म निर्माण हुँदैन तबसम्म युद्धको डर भइनै रहनेछ । सभ्यताको उत्तरोत्तर बढ्दो प्रगति सँगसँगै हामीमा जिम्मेदारीको भार बढ्दो छ । यसर्थ प्रत्येक व्यक्तिले आफ्नो आफ्नो वैचारिक क्षेत्रमा परिवर्तन ल्याएर विश्व-बन्धुत्वको स्थापनामा सहायता गर्न सक्तछ ।

पृष्ठ ६ को बाँकी]

'and bowed to the king' मित्रले पनि दुवै हात फैलाएर साष्टाङ्ग दण्डवत गर्‍यो । तर मित्रको मगजले नभियाएर हो वा टेबलको आयतनले नभियाएर हो मित्र टेबलदेखि तल भुइँमा चित पर्‍यो । 'दङ्ग' बम पडकेको झैं आवाज आयो । हामीले हाँस्न नसकेर भुँडी भित्रै थिचेर राख्नुपर्‍यो । गुरुज्यूले हातमा समातेर मित्रलाई उठाए, ज्यादा चोट लागेको थिएन । "के ढोगाइ हो यस्तो !" भन्दै उनले आफ्नो ठाउँमा जाने आदेश दिए । तल नवौं श्रेणी थियो । साथीको शरीरको आयतनले जति भियाएथ्यो उत्तिनै मात्रामा सिलिङबाट तल धुलो झरेछ ! तल दुश्मन अत्तालिएको झैं गड़बड़ी भएछ !!

त्यो दृश्य सम्झँदा म हाँस्दै सिढ़िबाट झर्नथालें । एकजनाले "लौ ढिलो भो, दुइ बज्नु ५ मिनट छ" भन्दा पो मैले झसङ्ग सिनेमा-को प्रोग्राम सम्झें । हामी हत्त न पत्त सिनेमातिर लाग्यौं । नाकभरी सिंगान लिएर कालेजको सिढ़िमा 'Good Morning' भन्दै डङ्गने सम्मका जीवन बिताएको स्कूल हाम्रो पछि हुँदै हुँदै आँखादेखि ओझल भयो । सिनेमामा आइपुग्दा मानिसको भीड़ । साइन्बोर्ड देखियो "House Full." हामी खिन्न चित्तले बजार-तिर लाग्यौं तर मेरो मनमा एक किसिमको खुशीको दौड़ चलिरहेथ्यो । बितेका ती स्मरणीय दिनहरूले अझै पनि जीवनको कटु परिस्थितिबाट फूर्सद पाएका समयमा बड़ो सुख दिलाउँछ ।

पृष्ठ ४ को बाँकी]

"कसको जग्गा-जमीन होला ?"

तँ केटाकेटी के जान्दछस् ? के चिन्दछस् होला र ?"

"त्यो पारिको घर ता चिन्छु महाशय ! मुखिया युद्धबीर क्षत्रियको जमीन, उनका बदमाश छोराहरूले बेचेको ।"

त्यति भन्न नपाउँदै आँखाबाट आँशु चुहाउँदै नाम्लाको पातामा टाउको राखेर खुट्टा थररर... कमाउँदै उसले भारी बोक्यो । म उनीहरूलाई जितेर अघि बढें । भर्खरै अघि बिहान थाहा लाग्यो, बिचरा त्यो दश, एघार वर्षको, आधा शरीर नग्न भएको, रुन्चे, पिलन्धरे, नाम्लोको डाम कपालमा छर्लङ्ग देखिने, पिठ्यूँमा फाटिसकेको डोको, अनुहारमा रगत नदेखिने बालक मुखियाको कान्छो छोरो रहेछ ।

आशा

ले०—कुलप्रसाद क्षत्रिय

कुनै उद्भिद्-प्राणीले पनि यस पृथ्वीमा जन्मेपछि आफ्नो लक्ष्य लिई आएको हुन्छ सो लक्ष्य पूर्ण गर्ने नै उसको काम हुन्छ। त्यो बीज प्रतिदिन प्रगतिपथमा बढ्नलाग्छ। बिचरा त्यसलाई पनि कति पीर परेको होला, लिएको बोझा बिसाउनलाई। त्यही विचारमा सायद कोशिषमा निरन्तर रहँदो होला। त्यस्तै त हो, यो हाम्रो मानव समाजको पनि जीवनक्रमः। जब मानिस मानिसको चोला लिई यो संसारमा जन्मिन्छ यसरी नै त्यो आफ्नो पथमा हुर्किन थाल्दछ। तिनीहरूले जीवनमा अरू कति यस्ता कठिनाइहरू परे तापनि सामना गर्दै अघि बढ्नुपर्दछ। मानिस सांसारिक जीवनको अनुभव बिस्तारै गर्दै जान्छ। त्यस अवस्थामा जब मानिसले कदम बढाउँछ यति खेर उसले आफैं बुझ्दछ कि मानिसले कुन लक्ष्य लिएर कस्तो कर्त्तव्य गर्नुपर्ने हो।

अरू सन्तान नभए तापनि मखनमोज कार्कीको एउटा छोरो ता थियो। त्यसको नाउँ थियो मने। मने सानै भए तापनि प्रायः सबैले नाउँ ता सुनेकै थिए। यसैले हो या कुन्नि मखनभोजलाई पनि सबैले मनेबाबू भनी सम्बोधन गर्थे। उसलाई 'एक किसिम—छोरा त छ' भन्ने घमण्ड थियो। हुन पनि मने सानैदेखि पारखी देखा पर्दथ्यो। प्रत्येक दिन भान्सा सकेपछि बूढा बिछ्याउनामा पल्टेर छोरोलाई अर्ती दिन्थे।

छोराको विद्या अध्ययनको समय आएको देखी औ आफ्नो पनि उमेर दिनदिन घट्दै जान लागेको देखी बूढा अत्तालिन थाले। छोरालाई सानैदेखि आमा-बाबुले "विद्यापट्टि नढल्काए बालकहरू कदापि आफै विद्याको पथ लिन सक्तैनन्। न ता उनीहरूले विद्याको महत्व बुझेका हुन्छन्। बालकहरू हरघड़ी खेलेर नै जीवन यापन गर्न चाहन्छन्। यसर्थ यी कुराले गर्दा बूढ़ाको मन एकदमै बदलिएको देखिन्थ्यो। फेरि "आफ्ना पाखुरी छउनज्येल त गरेर खाला। पाखुरी चल्न छोड़ेपछि ता के गर्ने ?" भन्ने यस्तै डर राखेका थिए। एउटा छोरो भए तापनि विद्वान् बनाउने उनमा पूरा आकांक्षा थियो। यसैले छोरालाई स्कूलमा भर्ना गर्नलगे। स्कूल भर्ना गरिदिए पछि मनेपनि विद्यापट्टि मन राम्रै ढल्काएर पढ्थ्यो। उसलाई पनि विद्यादेखि उप्रान्त बाहिरी संसारसँग सम्बन्ध नै थिएन। फेरि फूर्सतको समयमा बूढ़ाले पनि पाठ घोकाउँथे। यसरी मनेलाई रातदिन पिता र स्कूलबाट विद्यामा छोटाएका हुनाले मनेलाई साँच्चै नै विद्यातिर निस्तर ध्यान दिन करलाग्यो। यसरी प्रतिदिन विद्यापट्टि ध्यान दिएको हुनाले उसलाई अरू कुनै कुरासित सम्बन्ध नै थिएन। तर थियो उसमा खालि आफ्नो दृढ़ बिचार तथा संकल्प। हुन ता प्रगतिपथमा बढ्नु आजको परमाणु युगका मानिसमा प्रायः निहित नै होला।

वर्षेनी मनेको जीवन साथसाथै पढ़ाइ पनि उक्सिँदै गएको पिताले देख्नपाउँदा कति खुशी भए होलान् सो अनुमान गरी साध्यै थिएन। औ बूढ़ामा भएको त्यो आशा, उमङ्ग जति थिए, मनेकै जीवनमा निर्भर थियो।

जब मने उन्नाइसको लग लाग्यो उसको पढ़ाइको पनि इतिश्री भयो। अब उ पिताले

पढ़ाएको हुनाले विद्वान् भयो। उनीहरूको साखा-सन्तानमा यत्तिको विद्या अरू कसैलेपनि प्राप्त गर्न नसकेको हुनाले उ आफैमा तथा पिता-प्रति पनि यो गर्व रहनु स्वाभाविकै कुरो हो।

विद्या प्राप्त गरी बसेको २/४ महीना मात्र भएको थियो उसलाई सरकारबाट गाउँमा खरको सानो छाप्रोमा एउटा प्राइमरी स्कूल उद्घाटन गरी गाउँका कतिपय नानी-हरूलाई विद्या दिने आदेश मिल्यो। यो भन्दा पहिले त्यहाँ छोराछोरीलाई विद्या दिनुपर्छ भन्ने कुनै व्यक्ति नै थिएन। त्यहाँ स्कूल स्थापित भएपछि मने पनि आफ्नो स्कूलमा निरंतर पढ़ाउन थाल्यो। यसरी मने सर्वत्र 'मास्टर साहेब'-का नामले प्रसिद्ध भयो। सरकारबाट तनखा पनि मजबूत पाएको हुनाले जीवन पनि भला-कुशल चालले व्यतीत हुनलाग्यो। साथै उसका पिता पनि अब दुक्सित छोराको कमाइ खाई जीवन बिताउन लागे। यसरी यो विश्वका विशाल घरका असख्य मानिसहरू-का बीच एउटा सानो स्थान आफ्नो छोराले पनि लिएको देखी बूढ़ालाई हुनसम्मको खुशी लाग्यो। मनेको पनि बिचार थियो, पिताको दुःखको बोझा बिसाइदिउँ भन्ने। त्यो सब उसले आज पिताका सामु पूर्ण गर्नपायो। यस संसारमा यस्ता स्वार्थीहरू पनि देखा पर्दछन् जो आफैं मात्र सुख चाहने औ अघि आमा-बाबुले कस्तो कष्ट सहेर पढ़ाएका थिए सो सबै भुली तिनै आमा-बाबु रुवाउने। यसैलाई भनिन्छ, "माता-पिताको मन छोरा-छोरी माथि, छोरा-छोरीको मन दुङ्गा-मुढ़ा माथि।" तर मनेमा भने यी सब कुविचार थिएनन्।

अघि मनेको बालककालको मैं आज रोगले ग्रस्त पारिराखेका बूढ़ाले मृत्यु-शैय्याबाट आफ्नो छोरालाई रसिलो अर्ती दिँदै र आफ्नो अघिको जो आशा थियो सो पूर्ण गरी प्राण छोड़े।

बूढ़ाको आशा पूर्ण भयो।

('गोरेटो' बाट)

सरिताप्रति

र०—अंगपाल सापकोटा।

कलकल कलकल चिर निनाद
गिरि-काननकी चारू जुहार
कसरी लहरी लहरी बहेकी
बन, पाखाकी सुन्दर हार।

कलाकारकी प्रेरणा-मूल
कविकी भुलभुल भाव तराना
संगीतकी हौ राग, ध्वनि मूल
विपिन वीणाकी झंकार।

युगयुग देखि बहिरहेकी
बहिरहौली युगयुगसम्म
बग्दै जाऊ प्रिय सरिता हे!
धरती उलटपुलट नभएसम्म।

वंशी बजाई गाइरहेंछु
म पनि तिम्रै एक किनारा
वक्ष खुला गर म पनि नाच्छु
तिमीसँग प्रिय हे सरिते!!

('गोरेटो'-बाट)

सन् १८५७ सालको स्वतन्त्र संग्राम

ले०—भीम नारायण प्रधान ।

[१६ अगस्त १९५७ मा राखिएको अन्तर पाठशाला लेख-प्रतियोगितामा प्रथम स्थान प्राप्त लेख ।]

—सम्पादक

"अस्त्र-शस्त्रको बलमा हुकुम चलाएर जुन किसिमको शासन गरिन्छ त्यो स्थायी रहन सक्तैन । प्रजामा बौद्धिक विकास गराउनु, प्रजालाई सरकारको शासन मन पराउने बनाउनु नै स्वतंत्र र सभ्य सरकारको कर्त्तव्य हुनजान्छ ।" यी शब्दहरू मि० ह्युम (कांग्रेसका जन्मदाता)-ले अंग्रेजको शासन देखेर भनेका हुन् ।

अहंकार गर्नु नराम्रो बानी हो, आत्म-सम्मान भुल्नु झन् नराम्रो बानी हो । यस्ता अवनतिका दुइटा मुख्य कारणहरू छन्—गरीबी र पराधीनता । गरीबी र पराधीनता-को फेरोमा परेर धेरजसो भारतवासीले आत्म-सम्मान भुलिसकेका थिए । जीवनको प्रत्येक क्षेत्रमा उन्नति गर्नु हो भने मानिसले स्वतन्त्रता प्राप्त गर्नुपर्छ । तर भारत परतन्त्रताको जंजीरमा बाँधिएको थियो । यसवेला भारत-का गवर्नर जनरल लार्ड डालहौजी थिए । उनीपछि लार्ड केनिंग भारतका गवर्नर जनरल नियुक्त भए । यिनैको शासनकालमा १८५७ सालको महान क्रान्ति शुरू भयो ।

क्रान्तिको कारण—

शुरूदेखि लिएर लार्ड डालहौजीको शासनकालसम्म अंग्रेजहरूको भारतवासीप्रति व्यवहार सन्तोषजनक थिएन । पेशवाको राज सिंहासन खोसियो, नाना साहब आफ्नो न्यायपूर्ण अधिकारदेखि वंचित गराइए सतारा, नागपुर, झाँसी बृटिश साम्राज्यमा गाभियो । लखनऊको शाही खान्दान पतन गरियो । राजाहरूलाई धोखा दिइएको थियो । अंग्रेजहरू वचनका पक्का थिएनन् । तिनीहरूको सन्धिमा विश्वास थिएन । भारतीय अफिसरले पाउने तनखा अंग्रेज सिपाहीले पाउँथे । अंग्रेजहरू भारतीयहरूलाई गुलाम भन्थे । अंग्रेजको शासनमा राजा-देखि लिएर सिपाहीसम्मको चित्त दुखेको थिएन । यी सबैको हृदयमा क्रान्तिको आगो दन्कन थालेको थियो । त्यो सन् १८५७ सालको क्रान्तिको रूपमा देखाह पऱ्यो । क्रान्ति-को कारण राजनैतिक भए पनि विद्रोही भावना धार्मिक थियो ।

क्रान्ति शुरू—

क्रान्ति गर्ने निश्चित दिन ३१ मई १८५७ साल राखिएको थियो । अंग्रेजहरूले नयाँ किसिमको कारतुस बनाउने कारखाना ठाउँ ठाउँमा खोलेका थिए । यो नयाँ किसिमको कारतुसमा सुंगुर र गाईको बोसो मिलाइएको हुनाले हिन्दू र मुसलमान सिपाहीहरूले यसको विरुद्धमा आवाज उठाए । यस विषयमा मंगल पाण्डे नामक सिपाहीले ब्यारेकपुरमा दुइजना अफिसरलाई मारे औ आफैले पनि आफ्नै छातिमा गोली हाने । १० मईको दिन मेरठदेखि क्रान्ति शुरू भयो । १६ मईको दिन दिल्लीमा क्रान्तिकारीहरूले

बहादुर शाहलाई सम्राट् घोषित गरे औ उनैलाई नेता पनि बनाए। क्रान्तिकारीहरूको झण्डा हरियो रंगको थियो। ३१ मईसम्ममा सारा भारतमा क्रान्तिको आगो दन्कन थाल्यो। यस क्रान्तिमा देशका हिन्दू-मुसलमान नागरिकहरूले पनि भाग लिएका थिए। सबैको एउटै उद्देश्य थियो—'भारतदेखि अंग्रेजहरूलाई खेद्नु, देशलाई परतन्त्रताको जंजीरदेखि मुक्त गराउनु।' सम्राट बहादुर-शाह, लक्ष्मीबाई, तांत्या टोपे, नाना साहेब आदि क्रान्तिकारीहरूका प्रमुख नेताहरू थिए। लक्ष्मीबाईको वीरताको अंग्रेजहरूले पनि मुक्त कण्ठले प्रशंसा गरे।

असफलता —

क्रान्ति दमन गर्नको निम्ति लार्ड केनिंगले सकेसम्म कोशिश गरे। हिन्दू-मुसलमान सिपाहीहरूका बीचमा अंग्रेजहरूले साम्प्रदायिक भावनाको बीजारोपण गरे। पंजाबी, सिख, मद्रासी र गोर्खा फौज यो क्रान्तिमा सामेल थिएनन्। क्रान्तिकारीहरूले असल नेताको नेतृत्व पाएनन्, बहादुर शाह पकड़ा परिसकेका थिए। क्रान्तिकारीहरूमा अनुशासन साथै राष्ट्रीयताको कमी थियो। कतिपय भारतवासीले आफ्ना स्वार्थसिद्धिका निमित्त अंग्रेजहरूका पक्ष लिएका थिए। यस्ता अनेकौं कारणले गर्दा क्रान्ति सफल हुन पाएन।

क्रान्तिको महत्व —

सन् १८५७ को क्रान्ति सफल नभए पनि यसको महत्व कम छैन। महारानी विक्टोरियाले शासनको बागडोर आफ्नो हातमा लिइन्। भारतीयहरूमा सामाजिक, आध्यात्मिक र साहित्यिक उन्नति हुनथाल्यो; जनतामा जागृति आउन थाल्यो। मानिस-हरूमा देश-प्रेमको झलक पाइन थाल्यो। सबै 'जननी जन्मभूमिश्च स्वर्गादपि गरीयसी' भन्नथाले। यदि यो क्रान्ति नभएको भए कम्पनीको अत्याचार बढ़ेर जाने थियो। यही क्रान्तिको प्रेरणाले नै भारतवासीहरूमा सुख भोग्ने लालसा बढ़न थाल्यो। फल-स्वरूप फेरि पनि स्वतंत्र संग्राम भयो। तर यो स्वतंत्र संग्राम अहिंसाको आड़मा लड़िएको थियो। कैयौं वर्षदेखि परतन्त्रताको जंजीरमा बाँधिएकी भारतमाताले मुक्ति पाइन्। भारत स्वाधीन भयो। हामीले स्वतन्त्रताको सास फेर्न पायौं।

प्रसिद्ध नाटककार श्री हरीन्द्र चट्टोपाध्यायले आफ्नो प्रसिद्ध नाटक 'अबू हसन' चौध वर्षका उमेरमा लेखेका थिए।

× × ×

भारत कोकिला श्रीमती सरोजिनी नाइडूले तेह्र वर्षका उमेरमा तेह्र सय पंक्तिको एउटा अंग्रेजी कविता रचेकी थिइन्।

कलाकार

ले०— हरिप्रसाद परियार,
द्वितीय वर्ष कला ।

एक रेखाचित्र

रात्रिको अन्तिम प्रहरमा अर्धनिद्रित अवस्थामा सुतिरहेको कलाकारको हृदयमा एक प्रकारको चेतना आयो । उसलाई यस्तो प्रतीत भयो, त्यो नीरस वातावरणमा अर्को मनमोहक सुगन्धित वातावरणले स्थान लिइरहेछ । एकाएक उसलाई यस्तो अनुभव भयो, उ त्यहाँ एक्लै होइन तर कोही उसको साथमा बसी शान्तिको सास लिइरहेछ । अनेकौं भय भए तापनि उसको हृदयमा एक प्रकारको जिज्ञासाको भाव उत्पन्न भयो । तथापि उ निद्रित अवस्थामा हुनाले उसले आफ्नो निद्राप्रति बाधा दिन सकेन । उसले विवश भई अर्धचेतन अवस्थामा निद्रित नयनले अन्धकारमा एक ठाउँदेखि अर्को ठाउँसम्म दृष्टिपात गऱ्यो । तर त्यो घन-अन्धकारमा उसले कसैको प्रतिरूप देख्न सकेन ।

क्रमशः त्यस गहन अन्धकारमा, एक प्रकारको ज्योति उसको समक्ष देखिन थाल्यो । त्यसपछि उसलाई कसैको आकृति देखिए जस्तो प्रतीत भयो । फेरि त्यही आकृतिको ज्योतिमा उसलाई एक पटक हेर्न कठिन भयो । कलाकार अचल भई त्यही ठाउँमा बसिरह्यो ।

त्यही बेला काल्पनिक सौन्दर्य्यशालिनी युवती आफ्नो अस्तित्व प्रगट गर्दै कलाकारको सम्मुख आई, अनि उसको कोमल हातले स्पर्श गर्दै भनी—"उठ कलाकार ! आज तिम्रो समक्ष सम्पूर्ण भावना आएको छ । तिमीले आफ्नो अमूल्य तूलिकालाई त्याग सक्दैनौ । तिमीलाई त आफ्नो प्रतिभाको प्रदर्शन गराउनु छ । आज सारा विश्व नै केही आशा लिई तिमीप्रति हेरिरहेछ । मेरो एकमात्र इच्छा यही हो कि तिम्रो तूलिकाले मलाई बाँधेर तिम्रो कलालाई अमर गराओस् । आफ्नो तूलिका उठाऊ अनि रङ्ग भर्न शुरू गर, किनकि अहिले केवल एक प्रहर मात्र बाँकि छ ।"

कलाकार आफ्नो विवेक हराएर एकोहोरो भयो मानो कुनै अज्ञात शक्तिको प्रेरणाले उसका औंलाले आफ्नो तूलिकालाई समातेको छ । एक प्रकारको यन्त्र झैं उसको तूलिका अनेकौं रङ्गको योजना गरी सौन्दर्य्य राशिको प्रतिबिम्ब खिच्ने प्रयासमा संलग्न भयो । जतिजति चित्र पूरा हुँदै जान्थ्यो उतिउति कलाकारको शक्ति तीव्र हुँदै जान्थ्यो । आखिरमा कसरी मुखको कान्ति अङ्कित गरूँ भन्ने प्रश्न एकाएक कलाकारको हृदयमा उठ्यो । उसले यो निश्चय गर्न सकेन, कुन रङ्ग भरी त्यो ज्योति बनाऊँ । अचानक उसको मस्तिष्कमा आफ्नो कृति अमर राख्ने विचार उत्पन्न भयो । तत्क्षण उसको समस्याको हल भयो र उसले आफ्नो प्रश्नको उत्तर पायो । रात्रिको अन्तिम क्षणमा त्यो चित्र पूर्ण भयो । अब कलाकारले क्रमैसित आफ्नो अङ्कित गरेको चित्र र त्यस युवतीलाई हेर्न थाल्यो, तर ती दुइका बीचमा केही अन्तर देखिएन । आखिरमा लामो सास फेरी आफ्नो तूलिकालाई छाड़ी भावनातिर हेरी केवल अलिकति

मुस्कायो । ऊ पनि मृदु मुस्कानमा उत्तर दिएर कलाकारलाई छाड़ी अन्धकारमा विलीन भई ।

त्यो निर्जन अन्धकारमा कलाकारले आफूलाई एक्लो पाए तापनि उसको साथमा नवीनतम कलाकृति थियो । उसलाई स्वयं बनाएको कृतिमाथि विश्वास भएन । उसले एकोहोरो भई हेरि नै रह्यो । जतिजति कलाकारको हृदयमा भावना बढ्दै गयो उति उति उसको इच्छा तृप्त हुँदै गयो । आखिरमा उ स्वयं आफ्नो कलादेखि सन्तुष्ट भयो ।

प्रभातमा सूर्य्यको किरण साथसाथ कलाकारको कृति पनि विश्वभरमा फिजिँदै गयो । उसको त्यो कला अद्वितीय थियो । सबैले आफ्नो आफ्नो मतानुसार कलाकारको वास्तविकता प्रकट गरे । तर वास्तविकता जान्न सकेनन्, उसले बनाएको चित्रको मूल्य के थियो । त्यसमा पनि उनीहरू अनभिज्ञ नै रहे । संसारले केवल यति मात्र जान्यो, उ एउटा अमर कलाकार थियो ।

उपहार

ले०— कृष्णमणि प्रधान ।

जर्जरित भाव लिएर म आफ्नै कोठामा कथा लेख्न मस्त थिएँ । त्यसबेला कथा लेख्ने कस्तो भाव आएको थियो होला, त्यो त म यहाँ वर्णन गर्न सक्तिनँ, तर म आफैलाई आश्चर्य्य लाग्छ त्यो कथाको शैली देखेर । यतिका भाव कहाँबाट पल्टे ? सायद ममा कसैको आत्मा पो आयो कि ? मभा यतिका भाव छन् भनेर म आफैमा विश्वास थिएन । लेख्ने बेलामा आफै शब्दको भक्कानो फर्नथाले, तर यतिमा पनि मलाई सन्तोक लागेन । म शब्दकोषबाट क्लिष्ट शब्दहरू निकालेर वाक्यमा सजाउन थालें । क्लिष्ट शब्दहरू वाक्यमा नसजिएको देख्दा आफैलाई लाज लाज लाग्यो तर जे भए पनि सहपाठीलाई "यिनी त साहित्यिक पो रहेछन्" भनी दर्शाउने मेरो आन्तरिक अभिप्राय थियो ।

कथा लेखेर खाताको दुवै पाता भर्न केही बाँकी नै थियो, बाहिरबाट कसैले ढोका ढक् ढकाएको आवाज आयो । म झटपट खाता बन्द गरेर ढोका उघार्न गएँ । ढोका उघारेर चारैतिर नजर दौड़ाएँ तर कोही पनि देखाहा परेन । ढोका थुन्नलाई छिड़किनी लाउन मात्र आँटेको थिएँ फेरि उही आवाज दोहोरियो । हठात् ढोका उघारेर बाहिर हेर्दै, फेरि उही शून्यता । कसो कसो गर्दा घरको करेंसोपट्टि नजर दौड़ियो । खाँबोको छेउबाट देव आनन्दको टाउको झल्झल्ल देखियो । चाल मारेर देव आनन्दको छेउमा मात्र पुगेको थिएँ चार नजर मै हाल्यो । एकछिनसम्म मौन रह्यौं । उ चिरपरिचित मुन्ना बहिनी रहिछन् । यसपाली फाइनल दिएर बसेकी थिइन् । हिजो फाइनलको रिजल्ट सुनेर फस्ट डिभिजनमा निस्केको हर्षको सिलसिलामा मिठाई बाँड्न आएकी रहिछन् ।

मैले चौकी एकापट्टि सारें अनि टेबलमा भएका खाता, शब्दकोष एकापट्टि मिलाएर भित्रै

आएर बस्ने अनुरोध गरें ।

मुन्ना 'फिल्मफेयर' र ठोंगामा ल्याएको मिठाई एकापट्टि राखेर पसिना पुछ्न लागिन् । उकुसमुकुस भएर कुराहरू मनमा खेलिरहेका थिए तर कोठा निस्तब्धताले छाएको थियो ।

यो निस्तब्धतालाई तोड्दै मुन्नाले मधुर स्वरमा भनी—"ईश्वरको कृपाले फस्ट डिभिजनमा रिजल्ट आएछ । यसैको हर्कमा मिठाई ल्याएकी छु । मुमा, भाइ-बहिनीहरू आज कहाँ जानुभो ?"

"हेरन ! आज घर-बूढो बनाएर मुमा-बुवा सबै बाइस्कप हेर्न गएका छन् । शायद नौ बजे मात्र फर्कन्छन् होला ।

यस्तै कुरा गरिहेथ्यौं, बाहिर सन्ध्याले आफ्नो प्रभुत्व जमाइसकेछ । चन्द्रमाले बादललाई चुम्टो बनाई हामीलाई च्याइरहेथ्यो । यही समयमा मुन्ना भयालबाट चन्द्रमालाई हेरेर भन्नथालिन्—"हेर्नुहोस्न प्रकृति कति सुन्दर र पवित्र छ । ती बादलका टुक्राहरू स्वच्छ आकाशमा मैत्रीभाव लिएर निःसन्देह अघि बढ़िरहेछन् । यी बादलका टुक्राहरू झैं हाम्रो आपसको मित्रता पनि प्रगाढ़ भए हामी कति खुशी हुनेथियौं । यसमा न तपाईं कल्पना गर्नुसक्नुहुन्छ, न त म ।"

उनको मधुर कण्ठले म अवाक् रहें । एकछिनसम्म हामी दुवै मौन रह्यौं । केवल भयाङ्किरीले मात्र त्यस सन्ध्याको मौनतालाई भङ्ग गरोइरहेथ्यो ।

"हामी दुइको मित्रता र प्रेम, जबसम्म हामी यस संसारमा जीवित रहौंला तबसम्म अमर रहनेछ, अनि रहोस् भन्ने कामना राखी म ईश्वरसँग सधैं प्रार्थना गर्छु ।"

के यो हाम्रो मित्रता र प्रेम, आन्तरिक हृदयको कुना कुनामा ती चन्द्रमा झैं चम्कने छैनन् र ? मेरो यो प्रश्न सुनेर मुन्ना केवल मुस्काइन् । आज उनको मुस्कुराहटमा अशेष यौवनको चिह्न झल्कन्थ्यो । कोठा निस्तब्धताले छायो । बाहिर सन्ध्याले आफ्नो प्रभुत्व पूर्ण रूपले जमाइसकेछ ।

मुन्नालाई घरसम्म पुऱ्याएर म आफ्नो घर फर्कें । हामी परिचित थियौं । बाल्यकालदेखिनै सँगै खेली, समाजका कलिला मुना भै बढ़दै आएका दुइ नव-प्राणी थियौं । फरक त्यति थियो—उनी थिइन् एक अमीर पिताकी पुत्री औ म... ।

खानदानले हाम्रो मित्रतामा केही बाधा पुऱ्याएको थिएन । वास्तवमा हामी एक देह जतिकै भएका थियौं ।

आज कालेज खुल्ने दिन, तर मुन्नाको दुर्भाग्यले फस्ट डिभिजनमा पास भएर पनि उनी आज कालेज जान सकिनन् । बिमारीले सताएको दुइ हप्ता भएको थियो । निको हुनुभन्दा झन-झन दिन प्रतिदिन सिकिस्त हुँदै आएकी थिइन् ।

म दिन प्रतिदिन उनैको स्याहार-सम्हारमा तल्लीन छु । एकदिन उनले मपट्टि फर्केर मलीन मुहार पारेर कातर दृष्टिले हेर्दै भन्न लागिन्—"दाज्यू ! हाम्रो प्रेम र मित्रताको अन्त नहोला ? दाज्यू ! के म बाँच्छु ? मलाई त अब बाँच्ने आशा लेश मात्रामा पनि छैन । म मर्छु, मेरो अन्तिम घड़ी आइपुगेछ ।"

"बहिनी ! यति जरोको वेग्ले तिमी यो दशामा हरेस नखाऊ । यो अवस्थामा तिमीले यो सम्झनु व्यर्थ छ । जति मनमा औड़ाहाको वेग बढ़्दछ उति जरोको मात्रा पनि बढ़्दछ । यस्तो कुरा नगर, कायर नहोऊ । ईश्वरमाथि विश्वास राख । चाँड़ै नै स्वस्थ हुनेछौ ।"

त्यस घरमा डाक्टर, वैद्यको कमी नभए तापनि मुन्नाको स्वास्थ्य दिन प्रतिदिन खराब हुँदै गयो । जाती हुने लक्षण देखिएन ।

आज प्रकृति देवी पनि ठुस्किए झैं आफ्नो त्यो सुन्दर मुहारमा बादलले घुम्टो हालेकी छन् । मुन्नाको घरमा मानिसको आउजाउ कम छ । उनका माता-पिताका चेहरामा नैराश्यको पर्दा हटेको छ ।

म मुन्नाको छेवैमा बसेर बात मारिरहेको छु । आज उनको अनुहार अति उज्ज्वल र प्रफुल्लित देखा पर्छ । मुन्नाको त्यो अवस्था देखेर उनका माता-पिता पनि खुशी थिए ।

मुन्ना आज सधैंभन्दा स्वास्थ रहिछन् भन्ने सबैको मनमा एउटै भावना जागिरहेथ्यो । तर कसलाई थाहा र ? आज उनको अन्तिम विदाइको दिन रहेछ । निभ्न लागेको राँको एकपल्ट उज्यालो भएर निभ्छ, त्यस्तै आज मुन्नाको अन्तिम घड़ीमा उनको प्रत्येक अङ्ग उज्ज्वल र प्रफुल्लित देखा पर्थ्यो । त्यस कोठाको नीरवतालाई भङ्ग गर्दै, मुन्नाले कोठाको चारैतिर दृष्टि लाएर मधुर स्वरमा भनिन्—"निश्चय आज म यस संसारबाट विदा लिनेछु । मेरो दुइ मुठीको सास कहाँ गई अड़िने हो ।"

"ए काल ! तँमा अलिकता पनि दया छैन । ए यमराज ! तँमा कुन सानो कुन ठूलो ती सब विचार गर्ने शक्ति छैन ।"

"निष्ठूरी काल, तैंले आज मेरो सर्वस्व लुट्नेछस् । पानी ..... पानी, मुमा अलिकति पानी ..... ।"

हतार हतार उठेर म पानी लिन गएँ । गिलासमा पानी लिएर ढोकामा मात्र पुगेको थिएँ कोठामा भएका मानिसहरूले कोलाहल मचाए । मुन्नाको छेउमा पुग्दा नपुग्दै गिलास हातबाट खस्यो । बाहिरबाट भित्र आउँदा नआउँदै मुन्नाको प्राण पखेरू उड़िसकेछ । केवल लास मात्र ओछ्यानमा ! त्यो लासको गालामा दुइ थोपा आँसु बत्तीको टकले टलिकरहेको थियो ।

बाल्यकालदेखिको मित्रता र प्रेमले आज मेरा आँखाबाट अविरल आँसुको वर्षा हुनलाग्यो । म कुन ममता, कुन प्यार, कुन प्रेम मुन्नामाथि गर्थें ती सब आज चूर हुनगए । ती सबका सट्टामा, मर्ने वेलामा बिचरीले दुइ थोपा आँसु केवल स्मृतिकालागि उपहार स्वरूप छाड़ेर गइन् ।

जीवन हाम्रो झरी तूफान

रचयिता—लक्ष्मी प्रसाद हुमेगाईं ।

हाँसो, रोदन, क्रन्दन बिचको
कल्पना सुखको आशाको दियो
निभ्दछ क्षणमै आई तूफान
जीवन हाम्रो झरी तूफान
.....झरी तूफान ।

दुःख भरेको शूल सबैको
आशा निराशा भित्र लुकेको
जीवन यो कसको हो दान ?
जीवन हाम्रो झरी तूफान
.....झरी तूफान ।

यौवन फूलमा लाली चढाई
आशा र कल्पनाले विश्व रंगाई ।
टुट्दछ जीवनको लक्ष्य महान
जीवन हाम्रो झरी तूफान ।
.....झरी तूफान ।

सु मा इ ट

कालिम्पोङ ।

१९५८

कुछ हँस भी लीजिए

ले०— फूलचन्द अग्रवाल ।

एक दिन मेरा पंच-वर्षीय भाई जब स्कूल से लौटा तो मैंने पूछा—"स्कूल में आज क्या हुआ ?" उसने उत्तर दिया, "कोई खास बात तो नहीं हुई ।" फिर कुछ रुक कर उसने कहा, "भाईजी, हमारे मास्टरजी फेल हो गये ।" मैं उसकी बात नहीं समझा और पूछा, "मास्टरजी कैसे फेल हो गये ?" उसने जवाब दिया, "पिछले साल के हमारे सभी मित्र दूसरी कक्षा में चढ़ गये मगर मास्टरजी पहली कक्षा में ही रह गये । उन्हे इस साल भी उसी कक्षा में रहना पड़ेगा ।"

× × ×

एक बार तीन मूर्ख-पण्डितों ने मिल कर एक गाँव के बाहर आपस में दावत करने की बात सोची । उसमें से एक अपने को व्याकरण का ज्ञाता, दूसरा वैद्य (Physician) और तीसरा तर्क करने वाला (Logician) समझता था । वैद्यजी दावत के लिए बाजार से तरकारियाँ लाने गये, तार्किकजी (Logician) आटा-घी लाने गये । और व्याकरण शास्त्रीजी चूल्हे पर दाल-चावल चढ़ा कर बैठ गये ।

वैद्यजी, बाजार की सभी तरकारियों में दोष देखकर दूब और घाँस निर्दोष समझ कर उठा लाए । तार्किकजी रास्ते में तर्क विचारने लगे कि घी में कटोरा (Cup) है या कटोरे में घी । इसकी परीक्षा (Observation) करने के लिए उन्होंने कटोरे को उलट दिया और व्याकरण शास्त्रीजी जिन्हों ने दाल-चावल चढ़ाया था, उसमें से खौलने (Boiling) की आवाज सुनकर बोला, "अशुद्धं किं वक्तव्यं" (अर्थात् अशुद्ध क्या बोलता है) तीन बार ऐसा बोले । चौथी बार क्रुद्ध होकर आवाज शुद्ध करने के लिए उन्होंने नीचे से बालू उठाकर दाल में डाल दिया !

× × ×

ट्रेन के लम्बे सफर से उक्ता कर प्रोफेसर ने अपने हमसफर किसान से कहा—"बातें तो बहुत हो चुकीं, आओ अब हम आपस

OLD BOYS' SECTION

Phulchand Agarwal
1957 Graham Prize Winner
3rd. Year B. Com.
St. Xavier's College,
Calcutta.

Hariprasad Pradhan
3rd. Year Arts
Govt. College
Darjeeling.

Hiraraj Pradhan
3rd. Year Arts
Govt. College
Darjeeling.

Bhaktanarayan Pradhan
Lytton Dux-Winner 1957
1st. Year Science
Govt. College
Darjeeling.

में पहेलियाँ कहें जो उनका जवाब न दे सकेगा उसे हरएक पहेली के लिए पाँच रुपये देने पड़ेंगे।" "मगर एक बात है—किसान ने जवाब दिया—आप हमसे कहीं ज्यादा पढ़े लिखे हैं आप को, इसलिये मैं पाँच रुपैये की जगह दो ही रुपये दूँगा।" प्रोफेसर ने स्वीकार कर लिया। किसान ने पहेली पुछी "वह कौनसा जानवर है जो अपने तीन पैरों से असमान में उड़ सकता है?" प्रोफेसर चकराया। ऐसी पहेली उसने कभी नहीं सुनी थी। जेब से पाँच रुपैये निकाल कर किसान की तरफ बढ़ाते हुए बोला, "यह लो पाँच रुपैये मैं हार मान गया। लेकिन किसान ने उन पाँच रुपैयों में से दो रुपैये वापस देते हुए कहा "यह दो रुपये आप के हैं क्योंकि मैं स्वयं भी नही जानता कि ऐसा कौन जानवर होता है।" किसान की चतुराई को प्रोफेसर साहब देखते रह गये।

हिन्दी साहित्य में मुसलमान कवि

ले०— विजय शंकर मिश्र,
प्रथम वर्ष कला।

भारतवर्ष में मुसलमान जब आकर जम गये तो यहाँ की जनता के हृदय में उन्हें हटाने का विचार बदलने लगा और वह यह सोचने लगी कि किस प्रकार अपने धर्म की रक्षा करें। यह जाति अपने वीरत्व तथा पौरुष से हताश हो चुकी थी। अतः लोग दैवी शक्ति की उपासना और करुणा की ओर बढ़े। मनोविज्ञान का यह एक सामान्य सिद्धान्त है कि मनुष्य के ऊपर जब विपत्ति आती है तो अपने पुरुषार्थ से उस विपत्ति को दूर करने का सतत प्रयत्न करती है। परन्तु यदि वह उससे मुक्त नहीं होता तो प्रभु से प्रार्थना करने लगता है। अतः भारतीय जनता ने भगवद्भक्ति को ही एकमात्र अवलम्ब मान लिया।

वीर-काव्य के साथ ही साथ हमारे हिन्दी साहित्य के इतिहास में एक धारा और बहती आ रही थी जिसका नाम था योगधारा। यह आध्यात्मिकता से युक्त थी। बज्रयानी सिद्ध, कापालिक तथा नागपंथी जोगी भारत के पूर्वी तथा पश्चिमी भागों में विचरण करते आ रहे थे। "कर्म" को इन्हों ने किनारे ढकेल दिया तथा जनता को विशुद्ध हृदय पद्धति से हटाकर भ्रष्टाचार, दुराचार तथा वामाचार के अखाड़े खड़े कर दिये थे जिससे भारतीय संस्कृति दूषित मार्ग की ओर अग्रसर हो रही थी और सच्चे धर्मभाव का ह्रास हो गया था। उसी समय दक्षिण भारत में भक्ति का स्रोत बहा जिसने ब्रह्म के 'सत्' तथा 'आनन्द' रूप को लेकर सगुण भक्ति का निरूपण किया। अन्य पंथो की अपेक्षा गोरखपंथ कुछ सुधरा हुआ था और इसीने निर्गुण धारा के लिये मार्ग बनाया। उस समय परिस्थिति निर्गुण ब्रह्म की भक्ति के ही अनुकूल थी क्योंकि उस समय शंकर के ज्ञान-प्रधान अद्वैतवाद का ही बड़ा जोर था। इस राजनितिक उथल-पुथल के इस युग में धर्म शील तथा तत्वज्ञ इन संत कवियों ने निर्गुण भक्ति को ही अपनाया, क्योंकि

जनता को सगुण उपासना की निस्सारता का परिचय मिल चुका था।

भक्ति काल दो भागों में विभक्त है। निर्गुण तथा सगुण धारा। निर्गुण तथा सगुण दोनों की दो दो शाखाएँ हैं। निगुण धारा की दो शाखाएँ हैं—ज्ञानमार्गी शाखा तथा प्रेममार्गी शाखा। सगुण धारा की शाखाएँ रामभक्ति शाखा तथा कृष्ण भक्ति शाखा हैं। हिन्दी साहित्य के मुसलमान कवियों का विवेचन करने के लिये हिन्दी साहित्य के भक्ति काल की झाँकी उपस्थित करने का मुख्य कारण यह है कि मुख्यतः हिन्दी साहित्य के भक्ति-काल में ही मुसलमान कवियों ने रचनाएँ की हैं। मुख्य मुसलमान कवियों का विवरण नीचे दिया जाता है।

संत कबीर दास

ज्ञानमार्गी शाखा के प्रधान कवि हैं संत कबीर दास। इनके जन्म के विषय में मत मतान्तर अनेक हैं। कहा जाता है कि इनका जन्म किसी ब्राह्मणी या हिन्दू स्त्री से हुआ था और एक जुलाहे ने इनका पालन-पोषण किया था। धर्मदास तथा सूरत गोपाल नामक इनके दो चेले थे। ये विवाहित भी थे और इनकी पत्नी का नाम लोई था। इनके कमाल नामक पुत्र तथा कमाली नामक एक पुत्री हुई थी। एक महान सम्प्रदाय के प्रवर्त्तक होते हुए भी उन्होंने पराये अन्न से पेट पालने का विचार नहीं किया तथा सदा ताना बुनकर जीवन-निर्वाह करते थे। देशाटन तथा साधु-फकीरों के सत्संग से इन्होंने ज्ञानोपार्जन किया।

इनके अनुसार मनुष्य का मुख्य उद्देश्य हुआ करता है ईश्वर की प्राप्ति। कबीर ने ईश्वर को निराकार तथा प्रेम का अक्षय भंडार माना है। वह अनादि, अजन्मा, अनन्त, निर्विकार, त्रिगुणातीत, सर्वव्यापक, ज्योतिस्वरूप, अलख तथा निरंजन है। उनके अनुसार ईश्वर प्राप्ति में गुरु का स्थान बहुत ऊँचा है तथा उसकी प्राप्ति भक्ति अथवा प्रेम तथा योग द्वारा ही हो सकती है। अतः उन्होंने सूफियों के स्वर में स्वर मिलाते हुए कहा है :—

हरि मोरे पिव मैं राम की बहुरिया।

कहीं उन्होंने ईश्वर की प्राप्ति में योग-साधना को भी विशेष स्थान दिया है। कबीर में ज्ञान-मार्ग की जहाँ तक बातें हैं वे हिन्दू शास्त्रों की हैं। अन्योक्तियों का आधार लेकर उन्होंने माया, जीव तथा ब्रह्म का सुन्दर सम्बन्ध दिखाया है। इनका सिद्धान्त था :—

जल में कुम्भ कुम्भ में जल है बाहर भीतर पानी।
फूट कुम्भ जल जल ही समाना वह कहौं गियानी॥

वैष्णव मत के अनुसार ये अहिंसावादी थे तथा हिंसा के लिये मुसलमानों को फटकार सुनाई। यह सरल जीवन के पक्षपाती थे। बहुदेवोपासना, अवतार तथा मूर्ति पूजा आदि का खण्डन इन्होंने समाज-सुधारक के रूप में किया है। नमाज के विषय में आप कहते है :—

कांकड़ पाथर जोरिकै, मस्जिद लिई चुनाय।
ता चढ़ि मुल्ला बाँगदे, बहरा हुआ खुदाय॥

कबीर ने अपने समय की चलती बोली को अपनाया जिसका कोई रूप नहीं था। उनकी भाषा एक तरह से अरबी, फारसी, संस्कृत, पंजाबी इत्यादि भाषाओं की खिचड़ी है। यद्यपि उनकी भाषा साहित्यिक नहीं है फिर भी उस अपरिमार्जित एवं अशुद्ध

भाषा में भी एक प्रकार का विलक्षण प्रभाव-शालिनी शक्ति एवं सस्स प्रवाह है। हम देखते हैं कि कबीर रहस्यवादी, सर्वश्रेष्ठ दार्शनिक तथा सुधारवादी कवि थे।

निर्गुण धारा की दूसरी शाखा प्रेममार्गी शाखा में अधिकतर मुसलमान कवि ही थे, पर इन्होंने इस्लाम को मानते हुए भारतीय संस्कृति और अपने मत के प्रचार हेतु भारतीय कहानियाँ चुनी, जिनमें इतिहास तथा कल्पना पूर्ण योग है। इस शाखा के मुख्य मुसलमान कवियों का सूक्ष्म विवेचन नीचे किया जाता है।

कुतुबन

इनका जन्म सम्वत् १५५० माना जाता है। इन्होंने प्रेममार्ग के त्याग तथा कष्ट का निरूपण करके साधक के भगवत् प्रेम को दर्शाया है। इन्होंने "मृगावती" नामक एक प्रेम-गाथा लिखी। इसमें चन्द्रनगर के राजा गणपतिदेव के राजकुमार और कंचनपुर के राजा रूपमुरारि की कन्या मृगावती के वर्णन में लिखी।

मंझन

इनका विस्तृत परिचय अभी तक ज्ञात नहीं है। संभवतः इनकी रचना मृगावती के बाद में हुई। इनकी रचित "मधुमालती" की एक खण्ड प्रति ही प्राप्त है। इसमें कनेसर के राजा सूरजभान के पुत्र मनोहर तथा महारस की राजकुमारी मधुमालती के प्रेम-विरह का वर्णन है। साथ ही वास्तविक सहानुभूति तथा निःस्वार्थ भाव का भी चित्रण है। और ईश्वर के उस विरह की ओर संकेत है, जिसमें सृष्टि के सारे रूप तड़पते रहते हैं।

जायसी

प्रेमात्मक रहस्यवाद में जायसी का स्थान सर्वोच्च है। इनका जन्म सम्वत् १५५० तथा मृत्यु सम्वत् १६०० में हुई। पहले ये गाजीपुर के रहने वाले थे परन्तु बाद में जायसनगर मे आकर बस गये थे, जो संयुक्त प्रान्त में अमेठी के पास है। माता की मृत्यु के पश्चात् ये प्रसिद्ध सूफी फकीर शेख मोहिदी के शिष्य हो गये।

इनके द्वारा रचित तीन पुस्तकें प्राप्त हैं। (१) पद्मावत (२) अखरावट और (३) आखिरी कलाम। 'अखरावट' की चौपाइयाँ क्रमशः वर्णमाला के प्रत्येक अक्षर से आरम्भ होती है। इसमें ईश्वर, जीव, सृष्टि, प्रेम एवं सूफीवाद के सिद्धान्तों का वर्णन है। 'आखिरी कलाम' एक छोटी रचना है जिसमें कथामत का वर्णन है। 'पद्मावत' अवधी भाषा में लिखित जायसी को अक्षय कीर्ति प्रदान करने वाला प्रेम की पीर से परिपूर्ण सरस, गंभीर, गूढ, लौकिक तथा अलौकिक अत्यन्त रहस्यवादी रचना है। यह जायसी की सर्वोत्कृष्ट रचना है। इसमें शुद्ध दाम्पत्य-प्रेम, मातृ-स्नेह, स्वामी-भक्ति, सतीत्व एवं वियोग का वर्णन है।

जायसी के बाद जहाँगीर के शासनकाल में शाह निजामुद्दीन चिश्ती के शिष्य परंपरा में हाजी बाबा के शिष्य उसमान कवि हुए, जिन्होंने 'चित्रावली' नामक पुस्तक लिखकर प्रेम-गाथा की धारा के बहाव को जारी रखा। इनके पश्चात् क्रमशः शेख नवी कासिम-शाह तथा 'इन्द्रावती' तथा अनुराग-बाँसरी के रचयिता नूर मुहम्मद हुए। पर जायसी के बाद हिन्दुओं की सगुण भक्ति के प्रवाह के सामने मुसलमानों की निर्गुण भक्ति न सम्हल सकी।

सगुण धारा की कृष्ण भक्ति शाखा में दो अन्य कवि हुए जिनका विवरण नीचे दिया जाता है।

रसखान

मुसलमान होकर भी रसखान ने अनेकों को श्रीकृष्ण के प्रेम में तल्लीन किया और अपना सबकुछ उनपर न्योछावर कर दिया। ये प्रेमी तथा भावुक थे। इनकी कृष्ण के प्रति आकर्षण के विषय में एक कहावत प्रसिद्ध है। कहते हैं कि ये दिल्ली की किसी कुंजड़ी से प्रेम करते थे। पर कुंजड़ी थी कि उनकी तरफ आँख उठाकर भी नहीं देखती थी। रास-लीला के किसी नाट्य दृश्य में इन्होंने एकबार देखा कि कई गोपिकायें श्री कृष्ण के प्रेम पर अपने आपको निछावर कर रही हैं। परन्तु कृष्णजी हैं कि उनकी तरफ आँख उठाकर भी नहीं देखते। इस दृश्य से उन्हें आत्मग्लानि हुई और तभी से उन्होने कुंजड़ी से प्रेम तोडकर श्री कृष्ण के प्रति आकर्षित हुए और अपना सर्वस्व उनपर निछावर कर दिया। इनका जन्म सम्वत् १६१५ और मृत्यु सम्वत् १६८५ माना जाता है। सवैया, कवित्त और दोहा शैली में मधुर और सरस ब्रजभाषा में इन्होंने रचना की। इनके 'प्रेमवाटिका' और सुजान रसखान प्रसिद्ध हैं। भाषा में बोलचाल का स्वाभाविक सौन्दर्य्य होते हुए भी अनुप्रास की सुन्दर छटा विराजमान है।

रहीम

रहीम एक उच्च पद पर होते हुए भी हिन्दी की ओर आकर्षित हुए थे। ये बड़े ही साहित्यसेवी, भावुक तथा अरबी और फारसी के अच्छे विद्वान थे, तथा ऐसा कहा जाता है कि गोस्वामी तुलसीदास से इनकी मित्रता थी। ये ब्रज तथा अवधि पर विशेष रूप से अधिकार रखते थे। यद्यपि इन्होंने अधिकतर नीति सम्बन्धी दोहे ही लिखे हैं पर बरवै, कवित्त, सवैया, सोरठा आदि सभी पर अपनी लेखनी चलाई है। इनकी उक्तियाँ बड़ी ही लुभावनी हैं। इनकी कविता मार्मिकता से भरी हुई है तथा इनके हृदय ने वास्तविक दुनियाँ को पहचानकर उसमें गोता लगाया। इनकी रचना में हमें कोरी कल्पना नहीं बल्कि वास्तविकता के दर्शन होते हैं। इन्होंने "रहीम सतसई" "बरवै नायिका भेद" "शृङ्गार सोरठ" "मद-नाष्टक" "रासपंचाध्यायी" इत्यादि लिखे। साथ ही हिन्दी, संस्कृत तथा फारसी की खिचड़ी में भी रचना की।

इन मुसलमान कवियों ने हिन्दू-सभ्यता तथा भारतीय संस्कृति के प्रति सच्ची सहानुभूति दिखाई है और भावों तथा भाषा के विचार से हिन्दी को काफी आगे बढ़ाया। इन्हीं उपाख्यानों के कारण हिन्दी में वे अमर-काव्य रचे गये जिन्होने हिन्दी साहित्य को गौरव तथा सम्मान प्रदान किया तथा जिनके भाषा तथा भावों के अनुपम सामञ्जस्य के कारण आज हिन्दी-साहित्य बेजोड़ है।

ཆོག་ཏེ་སེམས་པ་ནི་བདེའོ། །

སྟོན་པས་ཤུ་ནན་ཞེས་བྱ་བའི་ཡུལ་གཅིག་ཡོད་པ་རེད། དེར་མི་ཀུ་སུ་ཅིས་མཚན་སྐན་པར་གྲགས་པའི་རྒྱལ་པོ་ལོ་མང་རྒྱལ་སྲིད་བཟུང་ནས་བཞུགས་སོ། ། ཁོང་གི་སྐུ་ཚེ་ལ་ཐུགས་འདོད་གཅིག་ཡོད་པ་རེད། དེ་ནི་ཆོས་བསགས་པ་ཡིན་པས། ཁོང་རྟག་པ་རེ་ཞིག་ཆོས་ལྟ་ལ་མཆོད་པ་ཕུལ་སྐོན་ལས་བཏབ་བོ། ། ཉིན་གཅིག་མིག་འཕྱུམ་མཁན་གཅིག་ཐོ་བྱང་ལ་བསྟེན་པས། ཁོང་ནས་རྒྱལ་པོས་གང་ཟའང་རེ་གུ་ན་གསེར་དུ་སྐྱུང་བའི་མཐུ་ཞུས། ཡ་མཚན་པའི་མཐུ་དེའི་སྐོ་ནས་རྒྱལ་པོས་ཡུད་ཙམ་ལ་ཐོ་བྱང་ནང་གི་ཡི་བྱད་ཐམས་ཅད་གསེར་དུ་སྐྱུང། ཕྱོ་དེའི་ཞལ་ལག་བཞེས་སྐབས་སུ། རྒྱལ་པོའི་སྲས་མོ་གཅིག་ཐུ་ཡོད་པ་རྒྱལ་པོའི་དྲུང་དུ་བསྟེན། རྒྱལ་པོ་ལ་རེག་མ་ཐག་གསེར་གྱི་སྐུ་རྙེ་སྐྱུར། རྒྱལ་པོ་ཐག་རྐྱེད་ཀྱི་ཡིན། ། ཁམས་མང་ཐོ་ཉ་རྣམས་པར་ཚོར་བདང་ནས་མིག་འཕྱལ་མཁན་དེ་ལ་བཅལ། ཐོབ་མ་ཐག་དུ་མ་ཐུ་སྐ་དེ་ཡང་སྐྱར་ལོག ། རང་གི་བྱ་མོ་ནས་བཟང་ཤེ་ཡོ་བྱད་ཐམས་ཅད་རེག་པར་མཛད་པས་ལྟ་རྙེད་བྱུང། དེ་ཕྱིན་ཆད་ཅམ་པ་མི་མཛད་པའི་མནའ་བསྐལ་བསྐལ་ཀོ། །

སྐྱོབ་གཉེར་བྱེད་པ་པོ་ཚོ། ནམ་ཡང་ཅམ་པ་མ་བྱེད་ཅིག ། དེ་མིན་ན་རྒྱལ་པོ་མི་བྱ་སྐ་ལྟར་བཟོད་སྐྱགས་མེད་པའི་སྡུག་བསྔལ་ཆུང་དགོས་པའི་སྐབས་ཤིག་ཉ་བྱང་བར་འགྱུར་རོ།།

གྲུལ་བཏུ་པ།
སྐྱེན་པ་དོན་གྲུབ།

༡	རབ་དུ་གྱུར་པས་འགྲོ་མི་བྱ།	།བདག་ཉིད་ཀྱིས་ནི་མངོན་སུམ་བྱ། །
	བིལ་བ་ཆུ་ལ་ལྷུང་བ་ཡིས།	།ཞག་ཚལ་སྟོང་པར་བྱུར་ལ་ལྟོས། །
༢	ཟླ་བ་ཡར་ངོ་མར་ངོ་ལྟར།	།དམ་པ་དམ་མིན་སྟེན་པ་ལས། །
	ཡོན་ཏན་ཆུང་ངྱབང་ཐུབ་བྱུང་ཅིང་།	།ཀུ་ཆེན་པོ་ཡང་ཟབ་བར་འབྱུར། །
༣	མཐུ་ཆེ་བ་དང་འགྲོགས་འབྱུར་ན།	།མཐོན་པོ་ཉིད་དུ་སུ་མི་འབྱུར། །
	མི་དེགས་འཕྲིང་བར་འབྲེལ་པ་ཡི།	།སྨྲུད་པ་མགོ་ལ་འདོགས་པར་བྱེད། །
༤	ཤེས་རབ་དང་མཉམ་མིག་མེད་དེ།	།རྫོང་པ་དང་མཉམ་སྐྱན་པ མེད། །
	ཁད་དང་འདྲ་བའི་དགྲ་བོ་མེད།	།འཆི་བ་དང་མཉམ་འཇིགས་པ་མེད། །
༥	ཀུལ་པོ་ཆེར་མོགས་ངོམས་པ་མེད།	།མཁས་པ་ཚིགས་བཅད་ཀྱིས་མི་ངོམས། །
	ཀུ་མཆོ་ཆུ་ཡིས་ངོམས་པ་མེད།	།འཇིག་རྟེན་སྐྱབ་ལ་བལྟས་མི་ངོམས། །
	མེ་ལ་ཤིང་ཀིས་ངོམས་པ་མེད།	།བྱིས་པ་འདོད་པས་ངོམས་པ་མེད། །
༦	ཡོན་ཏན་དང་འབྲེལ་ལྡན་ཀྱི་ཀུན་གཞན་མེད།	།མེམས་ནད་དང་འབྲེལ་ཀྱི་སྡུག་བསྔལ མེད།།
	བཟོད་པ་དང་འབྲེལ་ཕྱུ ཀྱི་སྡུངས་མ་མེད།	།གཏྲོང་བ་དང་མཉམ་གཅིན་ནི་གང་ནའང་མེད། །
༧	ཀུལ་པོ་དང་ནི་ཡོན་ཏན ལྡན།	།དེ་གཅིས་འབྲེལ་བ་མ་ཡིན་དེ། །
	ཀུལ་པོ་ངང་གི་ཡུལ་ན་བཀུང	།ཡོན་ཏན ལྡན་མ་ཀུན་དུ་བཀུར །
༨	བདེ་བ་འདོད་ན་རིག་པ་འདོད།	།རིག་པ་འདོད་ན་བདེ་བ་འདོད། །
	བདེ ལྡན་རིག་པ་ཀ་ལ་བསྒྲུབ	།རིག་པ་དོན་གཅིར་ཀ་ལ་བདེ། །
෧	ཀུལ་པོ་ངན་པ་ཡོད་མ་མཐོང་།	།མཛའ་བོ་ཀཡོན་ཅན་ཡོད་མ་མཐོང་། །
	འདོད་ལྡན་ཆུང་མ་ཡོད་མ་མཐོང་།	།སྐྱེ་བོ་སྟོག་ཅན་ཡོད་མ་མཐོང་། །
༡༠	མཁས་པའི་ཚུལ་ནི་རིག་པ་ཡིན།	།ཁྱུ་བྱག་ཚུལ་ནི་སྐྱ་སྐྱན་ཡིན། །
	དཀའ་ཐུབ་ཚུལ་ནི་བཟོད་པ་ཡིན།	།བྱད་མེད་ཚུལ་ནི ཉོན་མོངས་ཡིན། །

Tibet Mirror Press, Kalimpong.

আকাংক্ষা

বীণা বিশ্বাস (প্রথম বর্ষ, সাহিত্য)।

করুণ সুরের ডাক 'দিদি! দিদি!' শুনেই পিছন ফিরে তাকিয়ে দেখি আমার অদূরেই আমারই পানে তাকিয়ে দাঁড়িয়ে আছে এক অবিবাহিতা মেয়ে;—আর তার পাশেই রয়েছে বছর সাতেকের একটি ফুটফুটে ছেলে। এক ঝলকে দেখলে অবাঙ্গালী বলে ভুল হয়। পরণে গরম পোষাক, মাথায় লাল টুপি—মানিয়েছিল বেশ।

মেয়েটিরও ছেলেটির মত গায়ের রঙ্। গরম ফুলহাতা ব্লাউজের ওপর আকাশী রঙের সিফনের শাড়ীটি নিখুঁত ভাবে যেন গায়ের সঙ্গে মিশে ছিল—তার ওপর আলগাভাবে কারুকার্য্য করা কাশ্মীরি শাল। যা আনন্দ দেয় তাই সুন্দর। সুন্দরের এই বিশেষ রূপটি আমায় মুগ্ধ করেছিল।

সাজ পোষাকে আরম্বর নেই, তবু সম্পূর্ণ মিলিয়ে সমস্তই রুচিপূর্ণ—সহজ মনের এক মূর্ত্ত আভাষ। শুভ্র কপালের উপর উড়ছে তার শুষ্ক এলোমেলো চুল। মুখখানিও বড় ম্লান। অস্তগামী সূর্য্যের রক্তিম আভা ঐ ম্লান মুখখানার ওপর পড়ে মুখখানাকে সৌন্দর্য্যে ভরে দিয়েছিল।

সহানুভূতি কিনা জানিনা,—তবে স্বাভাবিক মনের সাধারণ লক্ষণেরই বশে ঐ করুণ মুখটি দেখে কিছুতেই আর মুখ ফিরিয়ে নিতে পারলাম না। তাই দূরে আলাপে রত এক অবাঙ্গালী মহিলা ছাড়া 'দিদি' সম্বোধনের মত আর কাউকে দেখতে না পেয়ে জিজ্ঞেস করলাম, 'আমায় ডাকছেন?'

—'হ্যাঁ', অতি মৃদু স্বরে উত্তর এলো। এবার আমার দৃষ্টি আরও তীক্ষ্ণ হলো।

—'শুনুন', বলে মেয়েটি ছেলেটির হাত ধরে আমার নিকটে এলো।

—'আপনি কি এখানেই থাকেন?'

—'হ্যাঁ।'

হঠাৎ এভাবে আলাপ করার মানে কি? মনে কৌতুহল জাগলো; আর তাছাড়া মেয়েটির ঐ সুন্দর ম্লান মুখখানি আমায় আকৃষ্ট করলো। আমার প্রশ্নের উত্তরে জানতে পারলাম যে মেয়েটি এখানে একমাস হয় চেঞ্জে এসেছে—সঙ্গের ঐ ছেলেটি দিদির।

কথায় কথায় সন্ধ্যে হয়ে এলো। ছেলেটি বলল, 'মাসী বাড়ী যাবেনা, রাত হয়ে গেল যে—।'

—'যাবরে যাব, রোজই ত এক-সময়ে ফিরি। আজ না হয় দু'মিনিট দেরী হবে।'

—'মা বকবে।'

শুক্লা এবার আমার দিকে করুণ দৃষ্টিতে তাকিয়ে বললো, 'আচ্ছা আজ উঠি' কাল দয়া করে আমাদের বাড়ী আসবেন। জানেন আমার বড় একলা একলা লাগে। এসে অবধি আজ এই প্রথম একজনের সঙ্গে, তাও একটু প্রাণখুলে কথা বলতে পারলাম।'

আশ্চর্য্য লাগল, প্রশ্ন করলাম, 'এই একমাসে কারও সঙ্গে আলাপ হয়নি আপনার—বলেন কি?'

—'না,' বলে মুখ নীচু করলো মেয়েটি। এবার নিজেকে বড় বিব্রত বোধ করলাম। আমার এ ধরণের প্রশ্ন করা হয়ত সমীচীন হয়নি। পরিবেশ হঠাৎ যেন কেমন গম্ভীর হয়ে উঠলো—আমরা সবাই চুপচাপ। এই অস্বস্তিকর নিস্তব্ধতা ভাঙ্গলো ছেলেটি।

—'মাসী যাবেনা।'

'হ্যাঁ যাচ্ছি', বলে শুক্লা আমার দিকে তাকিয়ে বললো, 'আচ্ছা দিদি আজ তবে আসি। আপনার হয়ত আশ্চর্য্য লাগছে আমার আচরণ দেখে কিন্তু কি করবো বলুন। অদৃষ্টে যা আছে তা ফলতে দিতেই হবে। তা না হলে আজ আমার এখানে আসার কথাই না। আপনাকে সব খুলে বলছি।' এই ভাবে একটানা বলে সে থামলো। কাসিতে তার দম বন্ধ হয়ে এলো। এইটুকু কথা বলতে সে হাঁপিয়ে উঠেছে।

কিছুক্ষণ এই ভাবে গেল। হয়ত কথা বলতে গিয়ে অতীতের স্মৃতি মনে জেগে উঠেছে। শুক্লা আবার বলতে শুরু করলো, 'আজ পাঁচ বছর আগে আমি ম্যাট্রিক পাশ করি, কিন্তু কলেজে পড়া আমার ভাগ্যে হলো না। তা না হলে পরীক্ষার পরই আমায় এমন রোগে ধরবে কেন? পরীক্ষার পর তিনমাস ছুটি কাটাতে দিদির কাছে এলাম। অতিরিক্ত পরিশ্রমের ফলে স্বাস্থ্য একেবারে ভেঙ্গে গিয়েছিল। তাই সুস্থ হবার আশায় এখানে এলাম। কিন্তু হায়! এখানে আসাই আমার কাল হলো। আসার পনেরো দিন পরই আমার এ রোগ ধরা পড়লো। দিদিই প্রথম বুঝলেন। সঙ্গে সঙ্গে ডাক্তার দেখান হলো। সমস্ত ওলট-পালট হয়ে গেল। কত আশা নিয়ে এসেছিলাম হাড়ভাঙ্গা খাটুনির পর আনন্দে এই কটা মাস কাটিয়ে কলেজে ঢুকবো। ভবিষ্যতের কলেজ জীবনের কত স্বপ্ন, কত কল্পনা মনের মধ্যে উঁকিঝুকি মারত। সে সমস্ত আমার ধূলিসাৎ হয়ে গেল। ডাক্তাররা বললেন যে আমার এখানে থাকা চলবেনা। তাছাড়া দিদি জামাইবাবুও এতবড় দায়িত্বপূর্ণ কাজ নিতে ইতস্ততঃ করছিলেন। বাবা সংবাদ পেয়েই চলে এলেন আমায় নিতে। চলে গেলেন মায়ের কাছে। তারপর দীর্ঘ পাঁচ বছর সেনেটোরিয়ামে কাটালাম। কিন্তু সুস্থ আজও হলাম না। আমার সহপাঠীরা এতদিনে কত কি পাস করে ফেলেছে। ভগবান আমায় সে রস আস্বাদন থেকে বঞ্চিত করলেন। আজও আমার, পড়াশোনা করতে মনে ইচ্ছা জাগে। কিন্তু আমার এ বাসনা পূর্ণ হলো না।' এইভাবে বলতে বলতে দীর্ঘ নিঃশ্বাস ছেড়ে আবার শুক্লা বলতে শুরু করলো, 'সেনেটোরিয়ামের হাত থেকে মুক্তি পেয়েছি —তবে বিকেলের এই সময়টুকু ছাড়া আমার বাইরে যাওয়া নিষেধ। আচ্ছা বলতে পারেন আমি সেরে উঠলে কলেজে যেতে পারবো না? আমি কি সত্যিই আর পড়াশোনা করতে পারবো না। বলুন, বলুন না দিদি আমার স্বপ্ন আমার কল্পনা সবই কি মিথ্যে হয়ে যাবে?

শুক্লার কথাগুলো একের পর এক শুনে যাচ্ছিলাম। ওর প্রশ্নে আমার চমক ভাঙ্গলো। তাকিয়ে দেখি শুক্লা উত্তেজিত হয়ে পড়েছে। ওর চোখের কোণে জল, আর মুখখানি লাল হয়ে উঠেছে।

সংক্রামিত করাই উত্তেজনার কাজ। তাই আমারও চোখে জল এলো। কোনরকমে চোখের জল সংবরণ করে ওকে সান্ত্বনা দিয়ে বাড়ী ফিরলাম। শুক্লার মুখখানি আজও আমার চোখে ভেসে উঠে। ভারি ভাগ্য বিড়ম্বনায় সমস্ত আশা আকাংক্ষা বিসর্জ্জন দেওয়ার দুঃখকে সে এখন থেকেই বয়ে চলেছে। কেন যে এমন হয় কে জানে। তবে এটুকু জাল স্রষ্টা লীলাময়।

তারপর অনেকদিন কেটে গিয়েছে শুক্লার সঙ্গে আর দেখা হয়নি। আমার কাছে ব্যক্ত দুঃখের বোঝা নিয়ে সে কোথায় আছে জানিনা। তবুও শুক্লাকে মনে পড়লেই একটি প্রশ্ন জেগে উঠে, সে কি আজও তার সেই কল্পনাকে জাগিয়ে রেখেছে বাস্তবে রূপ দেওয়ার জন্য ?

YOU ARE INVITED

The Silver Jubilee of the S. U. M. College, Kalimpong is going to be celebrated on the 17th Oct. '58 in the premises of the Institution at 10. A. M.

Students, Old and New, as well as Friends and Wellswishers are cordially invited to participate in the celebration.

L. K. Thapa
Convener

Staff of the S. U. M. Institution.

1 Rev. W. M. Scott. M. A., B. D., Dip. Ed.
2 Shri K. D. Pradhan, M. A. (Retired from 30-7-58)
3. ,, P. P. Mukhia, B. A. (Dist) E. O. C.
4. ,, L. P. T. Rongong, B. Sc. (Univ. Tr. i n Sc.)
5. ,, P. Mishra, M. A. (Trip) Kabyatirtha
6. ,, C. Simick, B. A.
7. ,, J. Longman, B. D.
8. ,, P. R. Pradhan, B. A., B. T.
9. ,, L. P. Chhetri, B. A., B. T. (Resigned from 15-7-58)
10. " L. K. Thapa, B. A., B. T.
11. " B. H. Chemjong, B. A. (on B. T. Training)
12. " D. S. Karthak, B. A.
13. " A. K. Chakrabarty, B. A.
14. " B. K. Subba, B. A.
15. " D. B. Chhetri, B. Sc.
16. " C. B. Rai, Dip. S. S. A. (Tiss) Bombay,
17. " R. N. Dahal, B. A., LL. B.
18. " B. S. Simick.
19. " N. W. Targain.
20. " B. S. Chhetri
21. " S. M. Subba.
22. " K. B. Pradhan.
23. " B. C. Simick.
24. " D. R. Baral.
25. " T. S. Panlook, (Handicraft teacher)
26. " M. R. Karthak.
27. " A. K. Tshering.
28. " R. Phipon.
29. " P. B. Subba.
30. " H. R. Victor.
31. " B. Aden.
32. " K. D. Tshering.
33. " D. Targain
34. " C. Tasho.
35. " P. Namchho.
36. " C. B. Basnet.

Office Staff

1. Shri B. J. Pradhan. 2. Shri G. B. K. Sharma.

Servants

1. A. Pradhan, (Carpenter) 2. G. S. Rai, (Janitor)
3. Tshering Thondup, (Asst. Janitor)

Hostel

1. Shri L. Rongong— B. Sc. (Hostel Superintendent)
2. D. K. Rai, (Chowkidar) 3. Sambhu Lepcha, (Cook)
4. Prabhu Tshering, (Paniwala) 5. Manbahadur Waiba, (Chaprasi) 6. Achham, (Mali)

Printed by Shiva Mani Pradhan at the Mani Printing Works. Kalimpong. Edited by P. R. Pradhan and Published by B. S. Simick, Kalimpong.